THE

EDINBURGH MAGAZINE,

OR

LITERARY MISCELLANY,

For SEPTEMBER 1786.

[*With a* Plate of Antiquities.]

CONTENTS.

	Page
Register of the Weather for Sept.	130
On the Navigation and Discoveries of the Ancient *Normans*	131
Colonization of *Iceland* and *Greenland*	132
Discovery of *America* four hundred years before *Columbus*	136
New Description of the *Caspian Sea*	137
Eloge on *Sir Torbern Bergman*	140
Account of the Manners and Customs of the true *Monguls*, by *Professor Pallas*	144
Great Perfection of some of their Senses	145
Their intellectual Faculties and Disposition	146
Moveable Habitations, Flocks, &c.	148
A Liquor distilled from Milk, with which they Intoxicate themselves	151
Comparative View of the Faculties of Man and other Animals, by *Dr Moore*	152
Character of the famous *Lavater*, by Professor *Meiners*	154
Curious Letter from *Lavater* concerning Animal Magnetism	156
Declaration of the Faith of a Sect of *Deists* in *Bohemia*	157
Anecdotes of Professor *Pallas* and Dr *Gmelin*	160
Interesting Relation of the Misfortunes of the Princess *Jacoba of Haynault*	164
Remarks on the present Arrangement of National Representation, by *W. Paley*, *Archdeacon of Carlisle*	171
Apology for the Influence of the Crown in the House of Commons	174
Enquiry into the Influence of Physical Causes upon the Moral Faculty, by Dr *B. Rush*	176
A Fable, by *R. Cumberland*, Esq;	180
A Fancied Scene of the African Slave Trade	183
Anecdotes of *Titian*	186
Prints Engraved from his Works	188
The Present Times,	
North America	189
South America—Russia	191
Italian States—The Turkish Empire	193
France——The Seven United Provinces	194
Sermons by the late Dr *J. Paterson*	195
The Rudiments of Latin and English Grammar, by Dr *Adam*	197
Letter concerning *Robertson's History of Greece*	199
Entertainment of *Charles II.* at *Pittenweem*	201
Account of a Custom observed by the Inhabitants of the *Isle of Man*	201
Discovery of Roman Coins in the East Indies	202
Fatal Termination of an Amour	202
Memorial of *Supper* against *Dinner*	204
The Three Philosophers, by Mr *Malet*	205
Poetry.	206

A STATE of the BAROMETER in inches and decimals, and of Farenheit's THERMOMETER, in the open air, taken before ſunriſe, and the quantity of rain-water fallen, in inches and decimals, from the 31ſt of Auguſt 1786 to the 29th of Sept. 1786, near the foot of Arthur's Seat.

Days	Ther.	Barom. Inch.	Rain. Inch.	Weather.
31	57	29.475[illegible]	0.1606	Rain.
1	57	29.35	——	Cloudy.
2	56	29.475	——	Ditto.
3	53	29.25	0.04745	Rain.
4	57	29.527	0.0177	Ditto.
5	58	29.85	——	Cloudy.
6	58	29.775	——	Ditto.
7	59	29.6125	0.0657	Rain.
8	54	28.75	0.0292	Ditto.
9	55	28.91	0.0903	Ditto.
10	60	28.74	——	Clear.
11	62	28.4	0.2117	Rain.
12	57	28.2	——	Clear.
13	53	28.085	0.0365	Rain.
14	56	28.175	0.11315	Ditto.
15	56	29.15[illegible]	——	Cloudy.
16	54	29.2	0.0803	Rain.
17	55	29.325	0.219	Ditto.
18	61	30.	——	Clear.
19	59	30.175	——	Ditto.
20	63	30.04	——	Ditto.
21	60	29.87	——	Ditto.
22	56	30.125	——	Ditto.
23	55	30.125	——	Ditto.
24	61	29.4	——	Cloudy.
25	50	29.225	0.0803	Rain.
26	46	29.025	0.0365	Sleet.
27	48	29.4	——	Clear.
28	49	29.2	——	Ditto.
29	50	29.04	——	Ditto.

0.9884 total rain.

THERMOMETER.

20—63 greateſt height.

29—37 leaſt height about ſun-riſe.

BAROMETER.

19—30.175 greateſt height.

13—28.08 leaſt height.

Description of the PLATE.

No 1. The elevation of an altar-ſtone found at Cramond. It is of a ſoft free-ſtone, and tolerably entire, except part of the top which is broken off.

No 2. The top of the altar-ſtone. There is a ſquare hollow in the middle, five inches by 3¼ inch, and about one inch deep. From the front-end of the ſaid ſquare to the front or face of the altar, there is an eminence of about one inch high, with a ſmall groove in it, as repreſented in the figure, on the right and left ends of the top of the altar eminences, ſuch as thoſe that form the ſquare hollow in the middle, and are repreſented by dark lines.

No 3. Repreſentation of an eagle rudely cut on a free-ſtone, dug up in the miniſter's garden at Cramond. The greateſt length of the ſtone is 35 inches, breadth 13 inches.

On the Navigation and Diſcoveries of the Ancient Normans; *by* I. R. FORSTER*.

IN general, we may obſerve, as an acknowledged fact, that all the different nations and people, which afterwards were known to the world under the denomination of Swedes, Danes, and Norwegians, were not diſtinguiſhed by theſe names in the earlieſt ages; as the countries they inhabited were not at that time divided ſo as to admit of it. Every petty diſtrict, ſometimes even a ſmall iſland, had its peculiar ſovereign. No general name conſequently could be beſtowed on the whole country taken collectively. The petty ſovereigns in theſe countries ſeem to have been mere feudatory lords, or lords of manors, who undertook expeditions by ſea as well as by land with their vaſſals. Their mother-country, as well on account of the ſmall quantity of cattle on it, as in conſequence of the neglected ſtate of agriculture, was very unfruitful: they therefore, after their ſubjects had once experienced the beneficial emoluments accruing from a piratical expedition, found no great difficulty in perſuading them to freſh undertakings of this nature.

At the end of the eighth century the Danes and Norwegians, who, taken collectively, bore the name of *Normans*, ventured to go to England, Scotland, the Orkney and Shetland iſlands, the Weſtern iſlands, and even to Ireland; all which places they made the ſubjects of their depredations, carrying with them, wherever they went, deſolation and ſlaughter. At length they ſucceeded in making themſelves maſters of Ireland, and remained ſuch from the year 807 to 815. The Orkneys, the Shetland, and Weſtern iſlands, were now in like manner regularly peopled by the Normans. Some of them even formed the reſolution of fixing themſelves in Ireland. The attempt, however, did not ſucceed immediately, and they were obliged to put off the execution of their deſign to a more convenient time.

The booty and wealth which they carried home, incited others among them to advance with their fleet along the coaſt of Britain to France, where, as has been obſerved, they firſt landed in 820, not having dared, in the reign of Charles the Great, to invade that coaſt. The indolence of Charles's ſucceſſors, and the civil wars in which they were continually engaged, put it out of their power to make the neceſſary preparations on the northern coaſt of France for repelling the Normans; who, rather excited than diſcouraged by the weak reſiſtance they met with, repeated their attacks ſo frequently, that at laſt they prepared to make a complete conqueſt of theſe

R 2 coun-

* *Northern Diſcoveries, 4to.*

countries, and take possession of them.

Though Egbert in England, upon the union of the lesser Saxon divisions, or, as they are called, the *Heptarchy*, became a powerful sovereign, yet the Normans did not suffer themselves to be intimidated by his power; but, in 832, made an attack on the Kentish coast, in which they met with success, carrying off with them abundance of booty; though the following year, having landed in Dorsetshire, they were obliged to make a precipitate retreat.

About the year 835, the Normans went to Ireland, under their leader Turges, and maintained possession of their conquest for the space of thirty years.

In 840, a fleet fitted out by these people made for the coast of France; where, having penetrated into the internal part of the kingdom, they committed great ravages. Some of them indeed, in 844, proceeded as far as to the coast of Andalusia; and even Pisa in Italy, together with the once-flourishing city of Luna, was brought into subjection by them, A. D. 857.

Their voyages, on the other hand, were continually more and more extended likewise in the northern regions. In the year 859 they went eastward to the coast of Esthonia, and brought the inhabitants of it under subjection; and in 862, three Normans, who were brothers, founded a new sovereignty in Nowgorod and its vicinity.

About this time, viz. in 861, one of these pirates, of the name of *Naddodd*, was thrown by a storm on an island never before discovered; and called it, on account of the snow which lay on the high mountains belonging to it, *Schnee*, or *Snow-land*. Naddodd was but a very short time in this newly-discovered island; yet it appeared to him a very good country; in consequence of which a Swede, by name *Gardar Suafarsson*, who was settled in Denmark, undertook an expedition to Snowland in 864; and having sailed quite round it, named it *Gardarholm*, i. e. Gardar's Island. Here likewise he spent the winter; and going to Norway in the subsequent spring, reported that this newly-discovered country was entirely covered with wood, and in other respects was a fine tract of land. This account of the place induced another Swede, of the name of *Flocke*, who by his voyages had acquired a great name, as well as the confidence of the people in the north, also to go thither. He arrived safe; but having wintered there likewise, on the northern side of the island, met with a great quantity of drift ice; on which account he gave this island the name of *Iceland*, a name it still bears. It should seem too that he was not at all pleased with the country, since he described it, on his return to Norway, as a very indifferent soil and situation. Some of his companions, on the contrary, gave it out as a country flowing with milk and honey. These contradictory reports seem to have damped in many people the desire of visiting this island. At last, in the year 874, Ingolf, and his friend Lief, resolved upon making another trial. Accordingly, these two friends repaired thither together; and the country was so far from appearing to them in a bad light, that, on the contrary, its natural advantages induced them to settle there, which they did about four years afterwards. Ingolf took thither people, cattle, and all kinds of necessary tools and implements; and Lief, who in the mean time had been in England to the wars, carried thither his booty. The first discoverers of this island, from the circumstance of their having found some Irish books, bells, and bishops croziers on it, imagined that some people from Ireland had re-

refided there previoufly to this period. But it appears more probable to me, that a party of Norman pirates, who had previoufly landed in Ireland, and carried off from thence confiderable booty, and among other things the abovementioned articles, had been driven thither by a ftorm, as had been the cafe with Naddodd, and left thefe articles behind them.

The contradictory reports concerning this country by the people who firft vifited it, muft certainly have been exaggerated on both fides. However, it may be obferved, that although thofe who firft inhabited the ifland, doubtlefs confidered it as an advantageous fpot; yet the pofture of affairs in the North at that juncture, probably contributed much to their fettlement in this cold region *.

About this time, Harold Schœnhaar, one of the petty fovereigns in Norway, began to conquer and bring into fubjection the other chiefs of that country; and in 875, eftablifhed the Norwegian monarchy. Gorm the Ancient likewife attacked all his neighbours round him, and united the petty States in Jutland and the Danifh iflands into one; as Ingiald Illrode had done long before in Sweden. It was impoffible for fuch great changes in the pofture of affairs, and thofe fo contrary to the old eftablifhments, to be effected without making a vaft number of malcontents. Thefe, at this juncture, found a fure large refuge in Iceland; and at length fo many, even among the great people, and fome indeed of the blood-royal, repaired to the new afylum, that King Harold thought proper, by way of putting a ftop in fome meafure to thefe emigrations, to publifh an edict; according to the tenor of which, no man was allowed to go to Iceland without previoufly paying to the King half a merk of ftandard filver.

The art of navigation was in thofe days held in great efteem by the people of the North. Amongft them it was even confidered as peculiarly praife worthy, to underftand the ftructure of a fhip, and the beft method of conftructing it fo as to be ftrong and firm, and at the fame time a quick failer; and as *fmith* was an appellation peculiarly appropriated to every one that wrought in metals, all artifans and handicraftfmen went likewife under the fame general denomination; and accordingly a man of the name of *Torfton* was, on account of his great fkill in fhip-building, called the *fhip fmith*. The direction of a fhip by means of oars, and dexterity and perfeverance in rowing, were in thofe days confidered in fo advantageous a light, that King Harold Hardrade, and Earl Rognwald, lord of the Orkneys, prided themfelves greatly on their fuperior fkill in handling the oar. Rowing, however, was not the only method they had in thofe ages of getting a veffel forward in its courfe: they had likewife fails withal; and their manner of ufing them makes them defervedly celebrated. Moft of the people of antiquity, who were famous for navigation, made ufe of fails but feldom, and that only when the wind blew directly at their backs, fo that they could fail with a full wind, or

right

* The firft difcoverers of Iceland found forefts of a confiderable extent on the ifland; and there are ftill to be feen in different parts of it, the roots and ftumps of large fir-trees, which confirm this affertion. We know likewife from authentic information, that corn has been cultivated in Iceland; though at prefent, excepting a few ftunted birch-trees, and other underwood, there is not a tree on the ifland, and no corn will grow on it. The fact is, that the ftraits between Old (or the Eaftern part of) Greenland and Iceland, having been for many years paft choaked up with ice, have occafioned a great change in the temperature of this latter ifland.

right before the wind. If the wind blew hard, and somewhat sideways, they were obliged to run immediately into a harbour, which indeed in a sea like the Mediterranean is very easily done. But the numerous and extensive voyages of the Normans on the Great Ocean, particularly to England, the Orkneys, Ireland, Gaul, and even into the Mediterranean, sufficiently indicate, that they knew how to use their sails even when they had only a side-wind.

The construction too of the northern vessels was totally different from that which was followed by the Greeks and Romans in theirs. The ships of the northern nations were built of the stoutest oak that could be procured, and were made with high forecastles and poops; those of the Mediterranean, on the contrary, were low and flat, and were chiefly impelled by means of oars; the whole of their structure, too, seemed much slighter than that of the vessels used by the northern nations. The ships of the northern people, appointed for long expeditions, were likewise covered at the top; while those used in the Mediterranean were covered at top in a few particular cases only. For which reason the Roman writers, whenever there were any covered ships in a fleet, never fail to inform us of this circumstance, and to discriminate with great care the number of these from that of the open vessels.

All the advantages here enumerated of the mode of navigation in use among the northern nations, joined to constant practice, gave these restless people a great aptitude to, as well as inclination for, a sea-faring life. The immense riches, which most of their adventurers had acquired both by stratagem and violence in their piratical expeditions; the fame attendant on the performance of valorous actions at sea; their religion itself, in the very texture of which was interwoven a love of intrepidity and personal courage; and, lastly, the expectation of a delightful reward in a future life for such as died in battle, who, with Othine, in Valhalla, drank mead and beer, poured out to them by the beautiful *Valkyriurs*, in horns and the skulls of their conquered enemies, and feasted on the roasted flesh of the wild boar Scrimner; all these circumstances principally contributed to spirit up the northern nations to undertake the most dangerous naval expeditions; consequently they sallied out, animated by the most daring confidence wherever they had the least hopes of acquiring glory. The greatest dangers, nay, death itself, far from deterring, on the contrary, rather seemed to excite them to accomplish their desperate undertakings. For which reason these people were sometimes seen to attempt things, the very idea of which would have terrified others. As they were continually employed in navigation, it naturally followed, that many of their ships were cast away on entirely foreign coasts, coasts which they had never seen before, and of which neither they nor their cotemporaries had ever heard the least mention made.

The passion which the Normans had always manifested for making discoveries, still prevailed among them even in the cold regions of Iceland and Greenland. An Icelander of the name of *Herjolf*, was accustomed, together with his son *Biorn*, to make a trip every year to different countries, for the sake of trading. About the year 1001 their ships were separated by a storm. Biorn being arrived at Norway, heard that his father Herjolf was gone to Greenland, Upon this he resolved upon following his father thither; but another storm drove him a great way to the south-west of his tract. In consequence of this, he descried a flat coun-

country, covered all over with thick woods; and just as he set out on his return, he discovered an island likewise. He made no stay at either of these places, but hastened as much as the wind would allow him to do, which had now fallen greatly by a north-easterly course to Greenland. Here this event was no sooner known, than Leif, the son of Eric Redhead, who had an inordinate desire to acquire glory, like his father, (who first planted a colony in Greenland), by making discoveries and founding colonies, fitted out a vessel, carrying thirty-five men, and taking Biorn with him, set out for this newly-discovered country. Having set sail, the first land he saw was rocky and barren. Accordingly he called it *Helleland* or *Rock-land*. Upon this he came to a low land, with a sandy bottom, which, however, was overgrown with wood; on which account he named it *Markland*, or *Woody-land*. Two days after this he saw land again, and an island lying before the northern coast of it. Here was a river, up which they sailed. The bushes on the banks of it bore sweet berries; the temperature of the air was mild, the soil fertile, and the river well stored with fish, and particularly with very fine salmon. At last they came to a lake, from which the river took its rise. Here they determined to pass the winter, which they accordingly did; and in the shortest winter day saw the sun eight hours above the horizon: this therefore supposes that the longest day (exclusive of the dawn and twilight) must have been sixteen hours long. Hence again it follows, that this place being in the 49th degree of north latitude, in a south-westerly direction from Old Greenland, must either be the river Gander, or the Bay of Exploits in Newfoundland, or else some place on the northern coast of the gulf of St Laurence. Here they erected several huts; and they one day found in the thickets a German of the name of *Tyrker*, who had been missing, making himself very happy at having found grapes; from which, he told them, in his country they used to make wine. Leif having tasted them, from this circumstance, which appeared to him very remarkable, called the country *Winland dat Gode*; i.e. the Good Wine-country*.

In the following spring they returned to Greenland. This occasioned Thorwald, Leif's mother, to take a trip thither with the same suit as he had done, in order to make farther advances in this new discovery. Having explored the land that lay to the westwards, the next summer he investigated that which lay to the eastwards. The coast was covered with wood, and beset with islands; but they could neither perceive a human creature, nor indeed animals of any kind upon it.

The third summer after they examined the islands, where, on a point of land, they damaged their ship to such a degree, that they found it necessary to build a new one, and the old vessel was laid up on the promontory, which for that reason they called *Kiæler Nifs*. Then they once more examined the eastern shore; and now they discovered three boats covered with leather, in each of which there were three men; these they seized: but one man found means to get off, the others were all wantonly and cruelly murdered by the Normans. Soon after this, however, they were attacked by a great number of these people with bows and arrows. A fence made of planks screened them in their ships against them, and they defended themselves with so much spirit, that their enemies having given them battle for the space of an hour, were obliged to decamp again. To these original inhabitants of the country, on account of their being very short in stature, they gave the name of *Skrællinger*, i. e. cuttings or dwarfs. Thorwald, who in the skirmish had been dangerously wounded by an arrow, died, and over his tomb on the promontory were placed two crosses, agreeable to his request; which promontory obtained from this circumstance the name of *Krossa-ness*. His companions passed the winter in Winland, and in the beginning of the spring returned to Greenland.

In the same year, Thorstein, the third son of Eric Raude, set sail for Winland, with his wife Gudrid, the daughter of Thorbern, his children and servants, amounting in all to twenty-five souls; but they were by a storm cast on the western shore of Greenland. Being obliged to spend the winter there, he, as well as many more of his retinue, died probably of the scurvy. In the spring, Gudrid took the corpse of her deceased husband home.

Thorfin, an Icelander of some consequence, surnamed *Kallsefner*, and a descendant of King Regner-Lodbrok, married the widow Gudrid, and thereby thought himself intitled to the possession of the newly-discovered country. Accordingly, he set out for Winland with a vast quantity of household-furniture and cattle, and with sixty-five men and five women, who began to establish a regular colony there. They were immediately visited by the Scrœllingers, who began to barter with them. From the circumstance we have mentioned before, viz. that these people were of a low stature, and had boats covered with leather, it

* It is true that grapes grow wild in Canada; but though they are good to eat, yet nobody has ever been able to make any tolerable wine of their juice. But whether these wild grapes are to be found as far to the eastward as Newfoundland, I cannot say. The species of vines which grow in North-America, are called by Linnæus, *Vitis labrusca, vulpina et arborea.*

it seems probable that they were the ancestors of the present Eskimaux, who are the same people as the Greenlanders, and in the language of the Abenaki are called *Eskimantsik*, on account of their eating raw-fish; in like manner as the Russians in their official papers of state call the *Samojedes Siro-jed'zi*, because they also eat raw frozen fish and flesh.

The natives gave the Normans in exchange the most costly furs for other wares. They would also willingly have bartered for their weapons, but this Thorsin had expressly forbidden. One of them, however, found an opportunity to steal a battle-ax; and having made trial of it immediately upon one of his countrymen, whom he killed with it on the spot, a third person seized this mischievous instrument, and threw into the sea. In three years time, the Normans having got a large stock of very rich furs and other articles of merchandise, Thorfin returned to Greenland. The riches he brought home, created in a great many of his countrymen a desire to try their fortune in Winland. At length Thorfin went back to Iceland, where he built himself a very elegant house on an estate of his, called *Glaumba*, which he had purchased in the northern part of Syssel. After his decease, Gudrid his spouse made a voyage to Rome, and ended her days in Iceland, in a nunnery, which her son Snorro, who was born in Winland, had founded for her *.

After this Finbog and Helgo, two Icelanders, fitted out each of them a ship, carrying thirty men, with which they made a voyage to Winland. They took along with them Freidis, a daughter of Eric Raude; but by her turbulent disposition, she occasioned manifold divisions and quarrels in the colony; in one of which Helgo and Finbog were killed, together with thirty men. Upon this Freidis returned to Greenland, where she lived universally despised and detested, and died in the greatest misery. The remaining Normans were dispersed; and it is probable that their descendants were still in being for a long time after, though nothing farther positive was heard concerning them; for it is said, that A. D. 1121, about 100 years after the discovery and first cultivation of the land, Bishop Eric went from Greenland to Winland, in order to convert his countrymen who were still heathens. From this period we have no more intelligence with respect to Windland; and it is highly probable, that the tribe still existing in the interior parts of Newfoundland, which differs remarkably from all the American savages as well in shape as in their manner of living, and lives in a state of constant enmity with the Eskimaux residing on the opposite northern coast, are descended from those ancient Normans.

Now it appears from hence, that the ancient Norman people were, strictly speaking, the first discoverers of America, and that, in fact, nearly 500 years before the discovery of it by Christopher Columbus in the year 1493, and before the discovery of Newfoundland by Sebastian Cabot in 1496. And, as it has long been a contested point who were in reality the first discoverers of America, it is to be hoped, that this circumstantial detail of the discovery of the ancient Winland will meet with the readier excuse. The facts themselves have been collected from a great number of ancient Icelandic manuscripts, and have been handed down to us by Thormod Thorfeus in his two works intitled, *Veteris Groenlandiæ Descriptio Hafniæ*, 1706, in 8vo, and *Historia Vinlandiæ Antiquæ, Hafniæ*, 1705, in 8vo. We also find early mention made of the country called *Winland*, in Adam von Bremen's Church History, p. 151. In like manner, very exact relations of these discoveries have been preserved in Arngrim Jonas's *Specimen Islandiæ Historicum*, and in many other writings; so that it is hardly possible to harbour the least doubt concerning the authenticity of this relation †.

New

* The descendants of Snorro, Thorfin's son, were people of some eminence in Iceland, for Thorlak, the son of Runulf, a nephew of Snorro, was in the year 1119 made bishop of Skalholt. Thorlak's son, Brander, was bishop of the same place in 1163. A descendant of Snorro, by name *Biorno*, was also a bishop in Iceland. and to the same dignity was promoted Hawko, an Icelandic judge, who lived in 1308, and wrote a Topography and Chronicle of Iceland, which is called *Haukshok*, i. e. Hauko's book, after the name of the author.

† One of the chief and strongest objections that has been made against the opinion that Newfoundland was the Winland of the ancient Normans is, that no vines grew there spontaneously: but the French navigator Cartier's Bachus Island, or the Isle of Orleans, having been found covered with vines, and the latitude of this island being exactly the same with that of Newfoundland, and indeed of the most southern parts of that country, and moreover, the climate of Newfoundland being, on account of its vicinity to the ocean, rather milder than that of the isle of Orleans, I can no longer doubt but that several sorts of wild vines grew also on Newfoundland, and chiefly the *Vitis vulpina, labrusca et arborea.* But as we have not as yet any flora of Newfoundland, we cannot affirm this with absolute certainty; however, it is highly probable that this is the case.

Deſcription of the Caſpian Sea, *tranſlated from the Accounts of the Ruſſian Travellers.*

THE figure of the Caſpian Sea is not round, as was formerly thought, but much longer than it is broad. It forms ſeveral gulfs, and embraces, between Aſtrakan and Aſtrabad an incredible number of ſmall iſlands. Its bottom is mud, but ſometimes mixed with ſhells. At the diſtance of ſome German miles from land it is 500 fathoms deep; but on approaching the ſhore it is every where ſo ſhallow, that the ſmalleſt veſſels if loaded are obliged to remain at a diſtance.

When we conſider that the Caſpian is encloſed on all ſides by land, and that its banks are in the neighbourhood of very high mountains, we eaſily ſee why the navigation in it ſhould be perfectly different from that in every other ſea. There are certain winds that domineer over it with ſuch abſolute ſway, that veſſels are often deprived of every reſource; and in the whole extent of it there is not a port that can truly be called ſafe. The north, north-eaſt, and eaſt winds, blow moſt frequently, and occaſion the moſt violent tempeſts. Along the eaſtern ſhore the eaſt winds prevail; for which reaſon veſſels bound from Perſia to Aſtrakan always direct their courſe along this ſhore.

Although the extent of the Caſpian Sea is immenſe, the variety of its productions is exceedingly ſmall. This undoubtedly proceeds from its want of communication with the ocean, which cannot impart to it any portion of its inexhauſtible ſtores. But the animals which this lake nouriſhes, multiply to ſuch a degree, that the Ruſſians, who alone are in condition to make them turn to account, juſtly conſider them as a never failing ſource of profit and wealth. It will be underſtood that we ſpeak of the fiſh of the Caſpian and of its fiſheries, which make the ſole occupation and principal trade of the people inhabiting the banks of the Wolga and of the Jaïk. This buſineſs is diſtinguiſhed into the great and leſſer fiſheries. The fiſh comprehended under the firſt diviſion, ſuch as the ſturgeon and others, abound in all parts of the Caſpian as well as in the rivers that communicate with it, and which they aſcend at ſpawning time. The ſmall fiſhes, ſuch as the ſalmon and many others, obſerve the general law of quitting the ſalt waters for the freſh, nor is there an inſtance of one of them remaining conſtantly in the ſea.

Seals are the only quadrupeds that inhabit the Caſpian; but they are there in ſuch numbers, as to afford the means of ſubſiſtence to many people in that country as well as in Greenland. The varieties of the ſpecies are numerous, diverſified, however, only by the colour. Some are quite black, others quite white; there are ſome whitiſh, ſome yellowiſh, ſome of a mouſe-colour, and ſome ſtreaked like a tiger. They crawl by means of their fore-feet upon the iſlands, where they become the prey of the fiſhermen, who kill them with long clubs. As ſoon as one is diſpatched, he is ſucceeded by ſeveral who come to the aſſiſtance of their unhappy companion, but come only to ſhare his fate. They are exceedingly tenacious of life, and endure more than thirty hard blows before they die. They will even live for ſeveral days after having received many mortal wounds. They are moſt terrified by fire and ſmoke; and as ſoon as they perceive them, retreat with the utmoſt expedition to the ſea. Theſe animals grow ſo very fat, that they look rather like oil bags than animals. At Aſtrakan is made a ſort of

of grey soap with their fat mixed with pot ashes, which is much valued for its property of cleansing and taking grease from woollen stuffs. The greatest numbers of them are killed in spring and autumn. Many small vessels go from Astrakan merely to catch seals.

If the Caspian has few quadrupeds, it has in proportion still fewer of those natural productions which are looked upon as proper only to the sea. There have never been found in it any zoophytes, nor any animal of the order of molusca. The same may almost be said of shells; the only ones found being three or four species of cockle, the common muscle, some species of snails, and one or two others.

But to compensate this sterility, it abounds in birds of different kinds. Of those that frequent the shores there are many species of the goose and duck kind, of the stork and heron, and many others of the wader tribe. Of birds properly aquatic, it contains the grebe, the crested diver, the pelican, the cormorant, and almost every species of gull. Crows are so fond of fish, that they haunt the shores of the Caspian in prodigious multitudes.

The waters of this lake are very impure, the great number of rivers that run into it, and the nature of its bottom, affecting it greatly. It is true, that in general the waters are salt; but though the whole western shore extends from the forty-sixth to the thirty-fifth degree of north latitude; and though one might conclude from analogy, that these waters would contain a great deal of salt; yet experiments prove the contrary: and it is certain that the saltness of this sea is diminished by the north, north-east, and north-west winds; although we may with equal reason conclude, that it owes its saltness to the mines of salt which lie along its two banks, and which are either already known or will be known to posterity. The depth of these waters also diminishes gradually as you approach the shores, and their saltness in the same way grows less in proportion to their proximity to the land, the north winds not unfrequently causing the rivers to discharge into it vast quantities of troubled water impregnated with clay. These variations which the sea is exposed to are more or less considerable according to the nature of the winds; they affect the colour of the river waters to a certain distance from the shore, till these mixing with those of the sea, which then resume the ascendency, the fine green colour appears, which is natural to the ocean, and to all those bodies of water that communicate with it.

It is well known, that besides its salt taste, all sea-water has a sensible bitterness, which must be attributed not only to the salt itself, but to the mixture of different substances that unite with it, particularly to different sorts of alum, the ordinary effect of different combinations of acids. Besides this, the waters of the Caspian have another taste, bitter too, but quite distinct, which affects the tongue with an impression similar to that made by the bile of animals; a property which is peculiar to this sea, though not equally sensible at all seasons. When the north and north-west winds have raged for a considerable time, this bitter taste is sensibly felt, but when the wind has been south very imperfectly. We shall endeavour to account for this phenomenon.

The Caspian is surrounded on its western side by the mountains of Caucasus, which extend from Derbent to the Black Sea. These mountains make a curve near Astrakan, and directing their course towards the eastern shore of the Caspian, lose themselves near the mouth of the Jaïk, where

where they become secondary mountains, being disposed in strata. As Caucasus is an inexhaustible magazine of combustible substances, it consequently lodges an astonishing quantity of metals in its bowels. Accordingly, along the foot of this immense chain of mountains, we sometimes meet with warm springs, sometimes springs of naphtha of different quality; sometimes we find native sulphur, mines of vitriol, or lakes heated by internal fires. Now the foot of mount Caucasus forming the immediate western shore of the Caspian Sea, it is very easy to imagine that a great quantity of the constituent parts of the former must be communicated to the latter: But it is chiefly to the naphtha, which abounds so much in the countries which surround this sea, that we must attribute the true cause of the bitterness peculiar to its waters; for it is certain that this bitumen flows from the mountains, sometimes in all its purity, and sometimes mixed with other substances which it acquires in its passage through subterranean channels, from the most interior parts of these mountains to the sea, where it falls to the bottom by its specific gravity. It is certain too, that the north and north-west winds detach the greatest quantities of this naphtha; whence it is evident that the bitter taste must be most sensible when these winds prevail. We may also comprehend why this taste is not so strong at the surface or in the neighbourhood of the shore, the waters there being less impregnated with salt, and the naphtha, which is united with the water by the salt, being then either carried to a distance by the winds or precipitated to the bottom.

But it is not a bitter taste alone that the naphtha communicates to the waters of the Caspian: These waters were analysed by M. Gmelin, and found to contain, besides the common sea salt, a considerable proportion of Glauber salt, intimately united with the former, and which is evidently a production of the naphtha.

As the waters of the Caspian have no outlet, they are discharged by subterranean canals through the earth, where they deposite beds of salt; the surface of which corresponds with that of the level of the sea The two great desarts which extend from it to the east and west are chiefly composed of a saline earth, in which the salt is formed by efflorescence into regular crystals; for which reason salt showers and dews are exceedingly common in that neighbourhood. The salt of the marshes at Astrakan, and that found in efflorescence in the desarts, is by no means pure sea salt, but much debased by the bitter Glauber salt we mentioned above. In many places indeed it is found with crystals of a lozenge shape, which is peculiar to it, without any cubical appearance, the form peculiar to crystals of sea-salt.

A great deal has been written on the successive augmentation and decrease of the Caspian sea, but with little truth. There is indeed to be perceived in it a certain rise and fall of its waters; in which, however, no observation has ever discovered any regularity.

Many suppose (and there are strong presumptions in favour of the supposition), that the shores of the Caspian were much more extensive in ancient times than they are at present, and that it once communicated with the Black Sea. It is probable too, that the level of this last sea was once much higher than it is at present. If then it be allowed, that the waters of the Black Sea, before it procured an exit by the Straits of Constantinople, rose several fathoms above

their present level, which from many concurring circumstances may easily be admitted; it will follow, that all the plains of the Crimea, of the Kuman, of the Wolga, and of the Jaïk, and those of Great Tartary beyond the lake of Arat, in ancient times formed but one sea, which embraced the northern extremity of Caucasus by a narrow strait of little depth; the vestiges of which are still obvious in the river Mantysch.

Abridgment of the Eloge *on Sir* Torbern Bergman, *read at a Meeting of the Royal Society of Medicine at Paris. By* M. Vicq-d'Azir.

Torbern Bergman, Knight of the Royal Order of Vasa, Professor of Chemistry, and Member of the Academy of Sciences at Upsal, Fellow of the Royal Societies of London, of Paris, of Berlin, of Stockholm, &c. was born in the year 1735 at Catharineberg in Westgothland.

His father was Receiver-General of the Finances, and had destined him to the same employment; but nature had designed him for the sciences. To them he perceived an irresistible inclination from his earliest years, and nature proved more powerful than the will of his friends. In vain did they represent to him, that abilities in this line lead not to honours: they were deceived; for no rank is more noble than that which is conferred by talents and genius; and no station more distinguished, than that which is filled by the man of superior acquirements.

His first studies were confined to mathematics and physics: and the efforts that were made to divert him from science having proved ineffectual, he was sent to Upsal with permission to follow the bent of his inclination.

Linnæus at that time filled the whole kingdom with his fame. Instigated by his example, the Swedish youth flocked around him: and accomplished disciples leaving his school, carried the name and the system of their master to the most distant parts of the globe.

Bergman was struck with the splendor of this renown; he attached himself to the man whose merit had procured it, and by whom he was very soon distinguished.

He applied himself at first to the study of insects, and made several ingenious researches into their history; among others into that of the genus of *tenthredo*, so often and so cruelly preyed on by the larvæ of the ichneumons, that nestle in their bowels and devour them: a frightful enigma, by which we see animals waging against one another a cruel and interminable war, which seems to enter into the plan of nature; and what is still more surprising, numerous families on which she has bestowed arms, not for the purpose of resisting the strong, but of overpowering the weak and defenceless, that seem furnished with nerves merely to aggravate their sufferings.

Bergman discovered that the leech is oviparous, and that the coccus aquaticus is the egg of this animal, from whence issue ten or twelve young. Linnæus, who had at first denied this fact, was struck with astonishment when he saw it proved. *Vidi et obstupui!* were the words he pronounced, and which he wrote at the foot of the memoir when he gave it his sanction.

Mr Bergman soon distinguished himself as an astronomer, naturalist, and geometrician; but these are not the titles by which he acquired his fame. We have represented him as one of the

the moſt learned of Linnæus's diſciples ; we have now to ſhow him as himſelf the chief of a famous ſchool, and to deſcribe this revolution, ſo remarkable in his hiſtory as well as in that of the ſciences, and which ſeemed to have been the work of an inſtant.

The chair of chemiſtry and mineralogy, which had been filled by the celebrated Wallerius, becoming vacant by his reſignation, Mr Bergman was among the number of the competitors: and without having, before this period, diſcovered any particular attention to chemiſtry, he publiſhed a memoir on the preparation of alum that aſtoniſhed his friends as well as his adverſaries. Nobody was able to conceive how in ſo ſhort a time he could have made a courſe of experiments ſo complete, on a ſubject ſo new to him. His diſſertation was warmly attacked in the periodical publications, and Wallerius himſelf criticiſed it without reſerve. But in the midſt of ſo many enemies he poſſeſſed a firm friend. The Prince Guſtavus, now King of Sweden, and then chancellor of the univerſity, took cognizance of the affair. After having conſulted two perſons, the moſt able to give him advice, and whoſe teſtimony went in favour of Bergman, he addreſſed a memorial, written with his own hand, in anſwer to all the grievances alleged againſt the candidate, to the conſiſtory of the univerſity and to the ſenate, who confirmed the wiſhes of his Royal Highneſs. It is not therefore to the protection or authority, but to the diſcernment and enlightened mind, of this prince, that the ſucceſs procured by his wiſdom ought to be referred. It is but juſt that he ſhould here receive the homage of our gratitude, ſince, without his generous ſupport, a great man might have been turned aſide from the object for which nature had deſigned him ; for it is ſhe that diſpenſes ability and talents ; which climate may modify, but which kings alone can cheriſh and advance.

Bergman had a hard duty to fulfil ; he had to ſatisfy the hopes that were conceived of him, to juſtify the opinion of Swab, to fill the place of Wallerius, and to put envy to ſilence.

He did not follow the common track in the ſtudy of chemiſtry. As he had received the leſſons of no maſter, he was tainted with the prejudices of no ſchool. Accuſtomed to preciſion, and having no time to loſe, he applied himſelf to experiments without paying any attention to theories : he repeated thoſe often which he conſidered as the moſt important and inſtructive, and reduced them to method ; an improvement till then unknown. He firſt introduced into chemiſtry the proceſs by analyſis which ought to be applied to every ſcience ; for there ſhould be but one method of teaching and learning, as there is but one of judging well.

Theſe views have been laid down by Mr Bergman in an excellent diſcourſe, which contains, if we may ſay ſo, his profeſſion of faith in what relates to the ſciences. It is here that he diſplays himſelf without diſguiſe to his reader ; and here it is of importance to ſtudy him with attention.

Although the diſcoveries of Bergman in chemiſtry are as numerous as they are important, and though he has effected a ſort of revolution in that ſcience, the limits of this paper do not allow us to enter into a detail of theſe labours, which have been analyſed with clearneſs and preciſion in the work from which this is abridged.

The obſtacles which Bergman had to encounter in making the phyſical truths he had diſcovered be adopted were many. He had to combat the incredulity of thoſe men, every where

to

to be found, who, either not being willing, or being unable to examine any thing, sometimes believe, and sometimes with-hold their belief; and whose confidence or doubt, proceeding equally at random, are almost always the refuge of quackery and the pest of reason: He had to strive against those to whom age or indolence or indifference make every effort laborious, who never fail to represent new discoveries as superfluous, accurate experiments as minute; who reproach youth with being too busy, and inventors with being too presumptuous, when they attempt to imitate nature.

The productions of volcanoes had never been analysed when Messrs Ferber and Troil brought a rich collection of these into Sweden. At the sight of them Mr Bergman conceived the design of investigating their nature. He examined first of all the matters least altered by the fire, and the forms of which were still to be discerned: he followed them in their changes progressively; he determined, he imitated their more complicated appearances; he knew the effects which would result from the mixture and decomposition of the saline substances which are found abundantly in these productions. He discovered such as were formed in the humid way; and then, in his laboratory, he observed the process of nature; that combat of flames and explosions, that chaos, in which the elements seem to clash and to confound one another, unveiled themselves to his eyes. He saw the fire of volcanoes kindled in the midst of pyritical combinations, and sea-salt decomposed by clays; he saw fixed air disengaged from calcined calcareous stones, spreading upon the surface of the earth, and filling caverns in which flame and animal life are equally extinguished; he saw the sulphureous acid thrown out in waves, convert itself into the vitriolic by mere contact with the air; and distilling through the rocks, form the alum veins of the solfatara: He saw the bitumens as they melted, the inflammable and sulphureous airs exhaling, and the waters become mineral and impregnated with the fire and vapours of these stupendous furnaces, preparing for the beings that move and dispute on the crust of the abyss, a remedy for pain and a balsam for disease.

In all his labours on chemistry Mr Bergman never relied but on observation and experiment, and was always exceedingly modest in his opinions. But perhaps this diffidence became a burden, which it was necessary sometimes to shake off, in order to resume it with greater courage; perhaps fatigued with the restraint of following laboriously the path of nature, his ardent soul required the privilege of imagining laws, and of creating in its turn. We have accordingly seen him in a theoretical work, ascending to the consideration of the origin of things; tracing the progress of the great revolutions of the globe, and becoming the rival of that great French naturalist, who hath so eloquently described its formation and its eras. The greater part of those who have engaged in the same attempt, such as Whiston, Burnet, Woodward, Leibnitz, and Wallerius himself, have stood in need of the indulgence of their readers to the very end of their theories. Bergman has been obliged to have recourse to it in favour of his first postulatum only. If we grant the earth to have been formed at first of a nucleus, suppose magnetic, enveloped with a fluid mass, and all the elements of bodies suspended in this solvent, then the earth would have no difficulty in arranging its parts: being soft, it would acquire its sphericity by its rotatory motion, and would bulge out towards the equator; the densest

fest matters and least soluble would compose as they separated the first inequalities on the surface of the nucleus; these acquiring consistence would form the first indurations of the globe; the dissolved saline and metallic substances would insinuate themselves into the chinks which the desiccation would produce; crystallizations would take place, and be deposited according to the relations of their affinities and weights. The waters, condensed at the poles, would change into solid masses perpetually increasing; diminished in quantity they would flow in the valleys; and after having left them, and being circumscribed in capacious reservoirs, they would correspond by their equilibrium to the general gravitation: light bodies would swim while the more sluggish would be precipitated; electrical streams would be in motion, sometimes in silence and sometimes in thunder; at the surface of the earth various atmospheres would be disengaged; flames would burst forth and meteors be generated; and all these movements be regulated according to those laws which natural philosophy hath discovered to take place in the universe.

Bergman was rector of the university of Upsal, a celebrated academy founded by the same hand that shook off the Danish yoke. The place of rector, the representation of which exhibits an emblem which mankind ought to hold dear, the empire of the most learned, has not yet lost its splendor at Upsal. Each citizen beholds with respect the head of a celebrated school, which he honours as the cradle of literature, and the source of that science which hath made his country renowned. Great privileges are the exterior marks of this public regard. The tribunal of the university is the judge of its own members and dependents. The office of professor is considered as a function important to the state. Here the fine arts enjoy that liberty, without which they are cultivated in vain. No distinction of ranks is permitted among the students; the most distinguished by their birth or their places, consider it as an honour to be members of this literary republic, the rights of which are held sacred in the midst of a monarchy which hath derived from it so many advantages. In fine, what is no where else to be found, the presumptive heir of the crown is always its chancellor; a most respectable custom, as it tends to inculcate, that the prince, to be worthy of commanding, must enlighten his mind and perfect his reason.

The continual application which Mr Bergman bestowed on his studies having affected his health, he was advised to interrupt them if he wished to prolong his life: But he found happiness only in study, and wished not to forfeit his title to reputation by a few years more of inactivity and languor. He exhausted his strength, and died in the month of June in the year 1784. The university of Upsal paid the most distinguished honours to his memory; and the academy of Stockholm consecrated to him a medal to perpetuate the regret of all the learned in Europe for his loss.

While natural philosophy consisted only in frivolous disputes concerning the qualities and imaginary elements of bodies; while immured in cloisters and in schools, it continued inactive and quarrelsome, it was studied without danger as without advantage: But now that it has been emancipated from these bonds, and has become experimental; now that the life of the chemist has been threatened by the alarming explosions which are the effect of his mixtures; now that by attacking and managing the thunder, man may draw it down upon himself; now that restless and inquisitive, he braves

the

the fury of the waves, the frozen blasts of the north, and the sultry heats of the south, to discover other nations and other climates, other modifications of happiness and of misery; lastly, now that springing into the air, he hath realised the audacity and experienced the calamity which for so many ages had been referred to fiction; it is impossible but this science must also have many victims sacrificed at its altars: it must have many martyrs to whom we owe the debt of admiration often, of gratitude always; whether by their death they leave us only an excellent example of philanthropy and of courage; or whether, like Bergman, the useful sacrifice of their health and repose conducts them immaturely in a progress more slow, but as certain, to the tomb.

Account of the Customs and Character of the true Monguls: *translated from Historical Memoirs of these People.* *By* P. S. Pallas.

Those historians who do not comprehend all the migratory Asiatics under the general denomination of Tartars, justly include the Kalmucs and the Buræts among the people called *Moguls*, or more properly *Monguls;* to whom, in language, in manners, and appearance, they have so great a resemblance. This ancient Asiatic race, that in the beginning of the thirteenth century laid the foundation of one of the most powerful monarchies that ever appeared, and that extended its conquest by the terror of its arms from the eastern extremity of Asia to Europe and Africa, which hath given sovereigns to almost all the hordes and kingdoms of Tartars as well as to Persia and China, which hath even begun to subject a part of Europe to its obedience, has nothing in common with the Tartars but its pastoral life and a distant resemblance in its language. The Monguls differ from every race that is purely of Tartar origin, and even from every eastern people, in their customs, in their political constitution, and above all in the features of their face. In spite of the intermixture of foreign blood, occasioned by the wars they have carried on in so many distant places, the Monguls and Kalmucs have not only preserved to this day their characteristic features, but they have communicated them very distinctly to many other nations whom they have subdued: nor is there preserved among them the smallest tradition, from which it may be presumed that they have ever composed the same nation with the Tartars. Nay, they consider the appellation of Tartar as an insult, deriving it from a word in their language which signifies a robber.

The countries situated on both sides of the Altaic mountains, and especially those behind that great chain, have been unquestionably from time immemorial the nursery and domaine of the Mongul race.

It is exceedingly difficult to trace with any certainty the different nations of Europe from the features of their face; but it is easy to distinguish at first sight the different Asiatic nations, who mingle but seldom by marriage; yet among all the people of Asia, none are so easily discriminated as the Monguls. It may even be said that this nation is as strongly marked as the natives of Africa, and that their physiognomy is as distinct. This is manifest from the particular conformation of the head. There is such a resemblance not only in this, but in bodily figure, in manners and œconomy, between the

Kal-

Kalmucs, the Monguls properly so called, and the Buræts, that the description of one of these nations is sufficient to characterise the whole.

The Kalmucs are in general of middle size, and it is even rare to see among them a person that is tall; the women especially are of low stature, and have very agreeable features. Their limbs are neatly turned, and very few have any defects contracted in infancy. Their education being left solely to nature, procures for them a well formed body and sound constitution. The only defect which is common among them is their having the thighs and legs somewhat bent. A fat person is hardly ever to be met with; the richest and most distinguished, tho' they lead a life sufficiently indolent, and enjoy abundance of every thing they desire, are never excessively corpulent. Their skin is pretty fair, especially when young; but it is the custom of the lower sort to allow their male children to go quite naked, both in the heat of the sun and in the smoky atmosphere of their felt huts; the men too sleep naked covered only with their drawers; and from these circumstances they acquire that yellowish brown colour which characterises them. The women, on the contrary, have a very delicate complexion; among those of a certain rank are found some with the most beautiful faces, the whiteness of which is set off by the fine black of their hair; and in this, as well as in their features, they perfectly resemble the figures in Chinese paintings.

The physiognomy which distinguishes the Kalmucs is pretty generally known. Strangers are made to believe that it is frightfully deformed; and though indeed there are very ugly men to be found, yet in general their countenance has an openness in it that bespeaks a mild, a frank, and social disposition. In many it is of a roundish shape, and exceedingly agreeable; among the women some would be thought beauties even in those European cities where the taste is most scrupulous. The characteristic features of a Kalmuc or Mongul countenance are the following: The interior angle of the eye is placed obliquely downwards towards the nose, and is acute and fleshy; the eyebrows are black, narrow, and much arched; the nose is of a structure quite singular, being generally flat and broken towards the forehead; the cheek bone is high, the head and face very round; the eye is dark, the lips thick and fleshy, the chin short, and the teeth exceeding white, continuing so to old age; the ears are of an enormous size, standing out from the head. These characters are more or less visible in each individual; but the person that possesses them all in the highest degree, is considered as the most beautifully formed.

Among all the Mongul nations, the men have much less beard than in our European countries, and among the Tartars it appears much later. The Kalmucs have most of it, and yet even with them the beard is very scanty and thin, and few have much hair on any other part of the body.

People that lead a pastoral life enjoy the bodily senses in the greatest perfection. The Kalmucs find the subtilty of their sense of smell very useful in their military expeditions, for by it they perceive at a distance the smoke of a fire or the smell of a camp. There are many of them who can tell by applying the nose to the hole of a fox or any other quadruped, if the animal be within or not. They hear at a great distance the trampling of horses, the noise of an enemy, of a flock of sheep, or even of strayed cattle; they have only to stretch themselves on the ground, and to apply their ear close to the turf.

But nothing is more astonishing than the acuteness or sight in most of the Kalmucs, and the extraordinary distance at which they often perceive very minute objects, such as the dust raised by cattle or horses, and this from places very little elevated; in immense level desarts, though the particular inequalities of the surface and the vapours which in fine weather are seen to undulate over the soil in great heats, considerably increase the difficulty. They are also accustomed to trace the print of a foot in these desarts by the sight alone.

These people possess many good qualities, which give them a great superiority over the wandering Tartars. A certain natural sagacity, a sociable disposition, hospitality, eagerness to oblige, fidelity to their chiefs, much curiosity, and a certain vivacity accompanied with good humour, which hardly ever forsakes even the most wretched among them, form the fair side of their character. On the other hand, they are careless, superficial, and want true courage; besides, they are remarkable for credulity, distrust, and a natural inclination authorized by custom for drunkenness and debauchery, but especially for a great degree of cunning, which they too often practise. The disposition to indolence is common and natural, especially among the men, to all Asiatic nations, who lead a kind of life exempt from subjection and devoid of activity; but this is less to be perceived among the Kalmucs, on account of their natural vivacity, and does not prevent their endeavours to oblige. Those among them who exercise any little trade, or who are reduced by poverty to hire themselves to the Russians, either for labour or for fishing, are very assiduous and indefatigable. They sleep but little, going to rest late and rising with the sun. To sleep through the day, unless a person is drunk, is considered by them as dishonourable. But their extreme dirtiness can neither be disguised nor justified, and proceeds much more from their education, from the slovenliness attached to the profession of a herdsman, and from levity, than from laziness; for the Kalmuc women are indefatigable in whatever concerns domestic matters: and it is for this reason, as well as on the score of sensuality, that the Kirgisiens are eager to seize and carry them off whenever an opportunity presents itself.

With regard to the intellectual faculties of the Kalmucs, notwithstanding their want of instruction and information, they possess good natural parts, an excellent memory, and a strong desire to learn. They acquire the Russian language with great facility, and pronounce it well; in which last article they very much surpass the Chinese. It would be very easy to civilize them, if their petulence and manner of life did not render it impracticable.

Although the Kalmucs are generally of a sanguine and choleric temperament, they live more amicably together than one could expect in a people that lead so independent a life. They seldom come to blows even over their cups, and their quarrels are hardly ever bloody. A murder very rarely happens, tho' their anger has something in it exceedingly fierce. It would seem that the morality of their religion, though extremely idolatrous, has been able to moderate their natural disposition in this respect; for in consequence of their dogmas with regard to the transmigration of souls, every wanton murder, either of men or beasts, is thought a deadly sin.

The Kalmucs are exceedingly affable, and of so social a disposition, that it is rare for a traveller to perceive another even at the distance of several miles, without going to salute him, and to inquire into the object

ject of his journey. When a troop of Kalmucs perceive any person at a distance, it is customary for them to detach one of their number to the next eminence, from whence he makes a signal with his cap for the person to draw near. If this signal is not obeyed, the person is considered as an enemy or a robber, and is often pursued as such. They enter willingly into friendships: but these connections are not quite disinterested; for to give and to receive presents are with them essential articles. A mere trifle, however, is sufficient to induce them to do you all manner of service, and they are never ungrateful as far as they are able. Adversity cannot deprive them of courage, nor alter their good humour. A Kalmuc will never beg if he were in the extremest misery, but rather endeavour to acquire a subsistence by cheating; and when no other way remains, he will hire himself to some rich individual of his nation, or to some Russian, either as a herdsman, a fisherman, or for any other sort of labour. Very few of the rich value themselves much upon their wealth; but those who do, show no contempt for the poor of their own nation, though the meaner sort pay their court very obsequiously to the rich, who are always surrounded with a swarm of idle dependants.

Nothing can be more prudent than that exercise of hospitality practised by wandering nations; it is of the greatest advantage to those among them who travel across their desarts; and each individual who practises it, may rely on reaping the benefit of it wherever he goes. A Kalmuc provided with a horse, with arms and equipage, may ramble from one place to another for three months together, without taking with him either money or provisions. Wherever he comes, he finds either distant relations or friends, to whom he is attached by the ties of hospitality, from whom he meets with the kindest reception, and is entertained in the best manner their circumstances afford. Perhaps he lodges in the first unknown cottage he finds upon his road; and scarcely has he entered it, but his wants are supplied with the most affectionate cordiality. Every stranger, of whatsoever nation, never fails to be well received by a Kalmuc; and he may depend upon having his effects in the greatest security the moment he has put himself under the protection of his host: for to rob a guest is considered by the Kalmucs as the most abominable of all crimes.

When the master of the house sits down to meat in company with others of inferior rank, he begins indeed by serving himself and his family, but whatever remains is distributed among the assistants. When they smoke tobacco, the pipe circulates incessantly from one to another. When any one receives a present, either of meat or drink, he divides it faithfully with his companions, even though of inferior rank. But they are much more niggardly of their other effects, and especially of their cattle, and do not willingly give these away except when they hope to receive a suitable return: or if any relation has accidentally suffered the loss of his flocks, he is sure to be most willingly assisted. Perhaps too it may be related as an article of their hospitality, that they abandon their wives to their friends with the greatest facility, and in general they are very little inclined to jealousy.

Their robberies are never committed upon their equals, and even the greater part of the rapine exercised on other tribes is founded on hatred or national quarrels; neither do they willingly attempt this by open force, but prefer the machinations of cunning, which are so natural to them. It must also be confessed, that it is only those that live with princes, and in camps where these hold their

 courts,

courts, or their priests, that are most addicted to these practices; while the common people, satisfied with the pleasures of the pastoral life, spend their days in innocent simplicity, and never attack the property of another till forced by necessity, or led by their superiors who show them the example.

The Kalmucs are very faithful to their lawful prince; they endure every sort of oppression, and yet are with difficulty induced to revolt; but if they belong to a prince who has not become so by right of succession, they very easily rebel. They honour old age. When young men travel with such as are older than themselves, they take upon them the whole care of the cattle as well as of the feast. They are exceedingly prudent in matters that relate to their sovereign or their nation, or which are recommended to their direction by the priests, to whom they yield an unreserved obedience.

The moveable habitations of the Kalmucs are those felt huts with a conical roof, in use among all the roaming Asiatics. The truly ingenious invention of these tents was undoubtedly conceived in the eastern parts of Asia, and most probably by the Mongul nations. As they can be entirely taken to pieces and folded in a small compass, they are very useful, and perfectly agree with the migratory life of these people, who are still ignorant of the use of carriages. The frame of these huts, and the felt they are covered with, though made as light as possible, yet are a sufficient load for a camel or two oxen. But the capacity of these huts, their warmth in winter, their strength in resisting tempests and excluding rain, abundantly compensate for this inconvenience. The wood endures many years; and though the felt begins to break into holes in the second year, the common people, who do not consider it as disgraceful to have them mended and patched, make them serve a good deal longer. The huts are in general use from the prince down to the meanest Kalmuc, differing only in size and in the embellishments within. In winter, they are warm even when heated with the dried excrements of their cattle, to which they are often obliged to have recourse for want of other combustibles, in many places of the desarts which are destitute of wood. In summer, they remove the felt to enjoy the fresh air.

The master of the tent has his bed placed opposite to the door behind the fire-place. The bedsteads are low and made of wood. The rich adorn their beds with curtains, and spread carpets of felt upon the ground. When a Kalmuc possesses an idol, he places it near the head of his bed, and sets before it several small consecrated cups full of water, milk, or other food. Before this sort of altar he fixes in the ground the trunk of a tree, on which he places a large iron basin destined to receive the libations of all the drink he makes use of in a day. On festivals the idol is decorated, the lamps are lighted, and perfumes burnt before it.

The riches of the Kalmucs, and their whole means of subsistence, depend on their flocks, which many of them reckon by hundreds and even by thousands. A man is thought capable of living on his possessions when he is master of ten cows with a bull, eight mares with a stallion. The animals they have in greatest abundance are horses, horned cattle, and sheep. Camels, which require time and pains to rear, cannot multiply much with them; they are besides too delicate, and it is only the rich or the priests who possess any of them. Their horses are but small, too weak for the draught, and too wild; but they do not yield to any in swiftness, and support with ease the weight of a

a man. They may be made to gallop for ſeveral hours ſucceſſively without injury; and when neceſſity requires it, they can paſs twice twenty-four hours without drinking. They have a little hoof, but very hard; and they may be uſed at all times without being ſhod. In this country the horſes live and perpetuate themſelves without any aſſiſtance from man. The Kalmucs caſtrate the greater part of their male foals, and at the ſame time ſlit their noſtrils, that they may breathe more freely when they run. The ſtallions are never ſeparated from the mares, that there may always be plenty of milk. The ſtallions are leaders of the herd, and often wander at a diſtance into the deſarts at the head of their females, defending them from the wolves with the greateſt intrepidity. The Kalmucs have the art of breaking a young horſe without uſing a bridle. They ſeize him before he is two years old by means of a nooſe fixed to the end of a long pole; an inſtrument they uſe in taking their riding horſes, which feed in the midſt of the herd. They put no ſaddle at firſt on the colt they mean to break, but tie a ſtrait girth round his body; by the help of which the horſeman can keep himſelf firm. When he is mounted, the horſe is abandoned to his fury; they allow him to run and agitate himſelf as much as he pleaſes on the open plain till he is fatigued. The horſeman is ſolicitous only to keep himſelf faſt; and when the horſe begins to abate of his impetuoſity, he urges him again with the whip till his ſtrength is almoſt gone: he is then ſaddled and bridled, and made to go for ſome time at a moderate pace; after which he is entirely tamed.

The horned cattle of the Kalmucs are of a beautiful ſhape. They keep more bulls than are neceſſary for the cows, and employ a great number of them as beaſts of burden for carrying their houſes and their other furniture from place to place. They think a bull equal to fifty cows. Theſe and the mares give milk only while they ſuckle their calves or their foals, which are accordingly kept cloſe to the tents during the day, and only ſuffered to ſuck freely during the night; a practice which the Kalmucs pretend makes their cattle ſtronger and more durable. They generally milk their mares three or four times a day, and ſometimes every two hours when the herbage is abundant. The cows are milked but twice a day.

The Kalmuc ſheep are of the ſame ſpecies with thoſe found in all Great Tartary, having large tails like a bag, exceedingly fat, and which furniſh a ſuet as ſoft as butter. They have alſo large pendant ears, and their head is much arched. Their wool is coarſe, and the ewes ſeldom have horns. One ram is ſufficient for an hundred ewes. Little uſe is made of the milk. The wool is fit for nothing but to make felt for the tents. A great many ſheep die during winter, and a greater number ſtill of the early lambs; the ſkins of which are wrought into thoſe fine furs ſo much eſteemed in Ruſſia and foreign parts.

Camels belong only to the rich, for they are very dear, multiply very ſlowly, and are ſubject to many diſeaſes. The deſarts of the Wolga, and almoſt all thoſe of the ſouthern parts of Great Tartary, furniſh excellent paſture for theſe animals; but they require not only much attention in winter, but they muſt be continually under the eye of the herdſmen; for notwithſtanding the advantage of their ſtature, they are of all animals leaſt able to defend themſelves againſt the wolf. They are guarded with much care againſt the violence of the cold and the winds of winter; nevertheleſs many of them die of a conſumption accompanied with a diar-

diarrhœa, occaſioned moſt probably by the moiſture of their paſture and of the ſeaſon. This diſeaſe, for which no remedy has been found, makes them languiſh for ſix months or more. They are in general ſo delicate, that a ſlight wound or blow often prove fatal to them. Beſides, no animal is ſo much tormented with inſects, and they often die in ſummer of thoſe they ſwallow in eating the leaves of the oak and of the birch. The *melœ praſcarabæus*, which covers all the plants in many of thoſe places where they feed, is generally fatal to them. In ſpring, when they caſt their hair, and which falls at once from every part of their body, they are expoſed to the bite of the ſpider-ſcorpion, an animal very common in ſouthern countries. The wound inflicted by this inſect on the ſkin thus naked, is ſo venomous, that the camel dies of it in leſs than eight days, ſometimes in three. In winter, and eſpecially after rutting time, which happens at the end of March, the camels become lean and weak; the bunch upon their back grows flabby, and hangs down upon the ſide, nor does it recover its plumpneſs till ſummer.

Camels milk is thick, unctuous, and of a ſaltiſh taſte, eſpecially when the animals frequent paſtures abounding with ſaline plants; and this laſt property makes the Kalmucs fond of it to tea. They make uſe of the hair for ſtuffing cuſhions, and for making ropes, packthread, and felt. It may be wrought into the moſt beautiful camlets, or into the fineſt and ſofteſt cloths. The camels with two bunches are a very uneaſy ſeat to the perſon who mounts them; their trot is ſo heavy, and even their walk ſo rude, that he receives the moſt violent ſhocks at every ſtep.

When a Kalmuc Horde intends to remove in ſearch of freſh paſture, which in ſummer neceſſarily happens every four, ſix, or eight, days, people are in the firſt place diſpatched to reconnoitre the beſt place for the Khan or Prince, for the lama, and for the huts containing the idols. Theſe begin the march, and are followed by the whole troop, each chooſing for himſelf the place he thinks moſt convenient. The camel that is loaded with the moſt precious furniture is decorated with little bells, the reſt march in a ſtring one behind another, and the bulls with burdens are driven on before. On theſe days the women and girls dreſs themſelves in their beſt clothes, and lay on abundance of paint. They have the charge, together with the boys, of leading the flocks and the beaſts of burden; and on the road they beguile the tediouſneſs of the journey with their ſongs.

The Kalmucs are ſupplied by their flocks with milk, cheeſe, butter, and fleſh, which are the principal articles of their food. With regard to the laſt, they are ſo little ſqueamiſh, that they not only eat the fleſh of their own diſeaſed cattle, but that of almoſt every ſort of wild beaſt, and the poor will even feed upon carion. They eat, however, the roots and ſtalks of many plants; ſuch as the bulbous-rooted chervil and dandelion, &c. which they uſe both boiled and raw.

Their ordinary drink is the milk of mares or cows; but the former is for ſeveral reaſons preferred. This, when freſh, has indeed a very diſagreeable taſte of garlic; but beſides that it is much thinner than cow-milk, it takes as it grows ſour a very agreeable vinous flavour; it yields neither cream nor curd, but furniſhes a very wholſome refreſhing beverage, which ſenſibly enebriates when taken to exceſs. They never make uſe of new milk, and ſtill leſs of milk or of water that have not been boiled. Their milk is boiled as ſoon as it is taken from the animal; when it is cold it is poured into a large

large leathern bag, in which there remains as much of the old milk as is sufficient to turn the new quantity four, for they never think of cleansing those bags; and as the inside is lined with a crust deposited by the caseous part of the milk and other impurities, it is easy to imagine that a nauseous smell must exhale from them. But this is precisely the circumstance in which the secret consists of communicating to the milk a vinous fermentation.

In summer, and as often as the Kalmucs procure much milk from their flocks, they never fail to intoxicate themselves continually with the spirituous liquor which they know how to distil from it. Mares-milk is the most spirituous; and the quantity meant to be distilled remains twenty-four hours in summer, and three or four days in winter, in those corrupted bags we mentioned, to prepare it for the operation. The cream is left, but the butter which forms at top is taken off and reserved for other purposes. Cows-milk yields one-thirtieth part, and mares-milk one-fifteenth part, of spirit. This liquor is limpid and very watery, and consequently does not take fire, but is capable of being long kept in glass bottles. The rich Kalmucs increase its strength by a second distillation.

These people are exceedingly fond of tea and tobacco. The former is so dear, as it comes to them from China by the way of Russia, that the poor people supply its place with various wild plants; such as a species of liquorice, the seed of the sharp-leaved dock, the roots of wild angelica, and the seed of the Tartarian maple.

The Kalmucs are excellent horsemen. Their arms are lances, bows, and arrows, poignards, and crooked sabres, though the rich have firearms. They wear, when at war, coats of mail, which cost fifty horses, and their helmets are gilded at top. They are fond of falconry, and hunting of all sorts is their principal amusement. Their passion for play, especially with those who play cards, is carried to as great excess among them as in any other nation.

The greater part of their time is spent in diversions; and however miserable their manner of life may seem to us, they are perfectly happy with it. They cannot endure for any time the air of a close room; and think our custom of living in houses insupportable. The greatest part of them, notwithstanding of the apparent unhealthiness of their way of life, arrive at a vigorous old age; their diseases are neither frequent nor dangerous. Men of eighty or an hundred years old are not uncommon; and at that age they can still very well endure the exercise of riding. Simple food, the free air which they constantly breathe, a hardy vigorous constitution, continual exercise without severe labour, and a mind free from care, are the natural causes of their health and longevity.

It is very remarkable, that a migratory people, whose manner of life seems so congruous to the natural liberty of mankind, should have been subjected from time immemorial to the unlimited authority of an absolute sovereign. The Monguls of Asia afford the only instance of it; for neither written records nor ancient tradition have preserved the smallest trace of their ever having enjoyed a state of independence. On the contrary, they acknowledge that they have at all times been subject to Khans and Princes, whose authority has been transmitted to them by succession, and is considered as a right perfectly established, sacred, and divine.

Com-

Comparative View of the Faculties of Man and other Animals; by Dr Moore *.

IT cannot be denied, that with the external ſenſes many of the brute creation are endowed, in common with man, with ſeveral faculties of a more refined nature. Some people, whether from a high opinion of other animals, or a humble one of human nature, I ſhall not take upon me to ſay, have ſtruggled hard to bring the one as near to the other as they could, or put them quite upon a level, if poſſible.

By thoſe advocates for the brute creation we are told, that they are actuated by the paſſions of fear, of grief, of joy, of anger, and of jealouſy, as well as men; that they poſſeſs the virtues of fidelity and gratitude in a higher degree.

That the greateſt heroes have not ſurpaſſed them in courage; that they even diſplay that quality, independent of any advantage to be acquired, and from no apparent motive, but a generous ſpirit of emulation, and a diſdain of turning their backs upon danger.

That they affectionately tend, and carefully provide for their young; and with a prudent attention to their own future welfare, they prepare for the ſcarcity of winter, by carefully heaping up proviſions during the abundance of ſummer.

That to avoid the inconveniences and ſeverity of northern winters, they croſs vaſt deſarts and ſeas in ſearch of more genial climes; and prompted by a predilection, a patriotic attachment, they return at the approach of ſummer to their native country.

That they uniformly follow that plan of life which is moſt ſuitable to their reſpective natures, and never miſled by vain hopes and fantaſtic deſires, deviate, like man, into the paths which lead to miſery and remorſe.

That they are not obliged, as men are, to ſearch after remedies for their diſtempers, by dangerous trials and laborious experience, nor to truſt the care of their healths to a combination of ſelfiſh mercenaries; but when by accident they are ſick, which is ſeldom the caſe, they find their cure at once, by an intuitive faculty, without any trouble.

After having admitted, in its fulleſt extent, every fair compariſon that can be made between man and the moſt perfect of the other animals, acknowledging that both have bodies of matter organized in many reſpects alike; that the bodies of both are made up of bones, muſcles, and blood-veſſels, organs of reſpiration, circulation, and digeſtion; that both have brain and nerves apparently of the ſame ſubſtance and texture; that in both thoſe are the organs of will, of ſenſation, and of motion; that both poſſeſs five ſenſes of the ſame nature, and have a reſemblance in many of their appetites and inclinations; after all thoſe conceſſions, the internal faculties of the moſt intelligent of the brute creation will be found, upon a juſt eſtimation, at a prodigious diſtance beneath thoſe of men.

The actions of the one ſeeming to proceed from the impulſe of ſome want, the incitement of ſome appetite, or ſome controlling ſpring within them, which obliges them to perform the ſame thing in the ſame manner; all their boaſted works, the la-

* From *Medical Sketches.* This work is divided into two parts; the firſt of which contains, ſketches on the practice of medicine, of digeſtion, circulation of the blood, ſecretion of particular fluids from the blood; abſorption, reſpiration, nervous ſyſtem: Part ſecond, of fevers in general, inflammatory fevers, remittent or mixed fever, and nervous fever, 8vo, 7 s.

labours of every ſpecies, and of every individual of the ſpecies, are as uniform as if they had been all caſt in the ſame mould. This appears in their neſts, in their cells, in the labours of the ant, the bee, and the beaver; all their works are formed by an invariable accumulation, a neceſſary attraction and depoſition of matter, like the growing of a plant or the cryſtallization of a ſalt.

One race of the moſt intelligent ſpecies never improves upon a former, nor one individual upon another. At the end of the elephant's long life, what does he know that he did not know at the beginning? What does the young elephant learn from the experience of his father?

There is no æra of greater brightneſs than another in the hiſtory of any animal but man; all, from the earlieſt records of time to the preſent moment, is one uniform period of far greater darkneſs than any recorded in the annals of mankind.

And if it is urged that there may have been ſome unrecorded æra of human ſociety wherein men were in a ſtate of equal darkneſs, it muſt be allowed that they have emerged out of it, which equally proves the great ſuperiority of their nature.

Speech, that wonderful faculty by which men convey to each other every emotion of their heart and every idea of their mind, is natural to all the human race, even to the moſt uncultivated negro and ſavage, but is unknown to the wiſeſt of all other animals. Is this owing to a defect in the organs of ſpeech? No. In ſome animals thoſe organs ſeem ſufficiently capable of it, and ſome have been taught to pronounce ſentences, but none to underſtand what they pronounced; for language implies a chain of connected ideas ſuperior to what any animal but man ſeems able to attain.

How comes it, that with ſo much ſagacity and reflection as ſome people contend certain animals poſſeſs, the ſtrongeſt and the ſhrewdeſt among them have not made the weaker and leſs intelligent ſubſervient to their uſe? How comes it, that the moſt uncultivated of the human ſpecies have from the beginning of time made the moſt powerful and knowing of the brute creation ſubſervient to theirs? If by his external form man has ſome advantages over them, by forming an alliance they might ſoon overbalance this, and free themſelves from ſubjection. What human force could ſtand againſt an allied army of lions, elephants, and eagles, if they had judgment to uſe their ſuperior powers?

Even attention to their young, the moſt univerſal and moſt amiable part of the character of irrational animals, ſeems independent of ſentiment and reflection, and to proceed from the blind impulſe which prompts them to the choice of plants in ſickneſs, to accumulate proviſions, and build cells; for after a ſhort period thoſe young are entirely neglected, and no trace of affection, or the ſmalleſt tender recollection, ſeems any longer to ſubſiſt between the parent and the child.

How different is this from the ſenſations of the human ſpecies, where the father and mother feel their youth reſtored, and their exiſtence multiplied in their children, whom they endeavour to turn from the allurements of folly, and by creating in their minds a deſire of knowledge and uſeful attainments, they ſave from the wretchedneſs of vacancy, and the contempt attendant upon ignorance; who encourage their exertions, ſupport them under diſappointment, whoſe chief happineſs depends on the proſperity of their offspring, and who feel the approach of age without ſadneſs, while the evening of their lives is brightened by the riſing reputation of their children.

Notwithstanding the analogy which has been pointed out in the structure of animals, which is thought to be continued by a gradual and almost unbroken chain of connection from man down to the most insensible of the animal world, and from thence carried equally entire through the vegetable, this analogy is in the bodily structure only; for when we turn our reflections to the reasoning faculties of man, and the endowments of the human soul, the distance between this and the highest intelligence of any other animal is infinite.

Character of LAVATER.

TO the greatest part of our readers it must be known, that *John Caspar Lavater* of Zurich in Switzerland has rendered his name famous by his work on the subject of *physiognomy*—a work in which, from the traits of the human countenance, he pretends to teach us how to form an accurate judgment of the *internal character*, or natural dispositions and abilities of those with whom we converse. Although it cannot be affirmed that in this work he has entirely satisfied the curiosity of his readers, he has at least given many proofs of extraordinary genius and sagacity. We therefore hope the following character of this singular philosopher, translated from Professor *Meiners's Letters on Switzerland*, just published, will be generally acceptable.

'I can say more of Lavater, and with more confidence, than of any other learned man in Zurich, my old friend Professor Hottinger excepted, having spent the greatest part of the three last days, and the whole of yesterday with him. Lavater is one of the few men whom I have been acquainted with, who is little solicitous to hide his faults, and still less anxious to make his merits known With regard to his moral character, it is impossible to speak too highly of it, as his very opponents, those at least with whom I am acquainted, allow that his life and manners are blameless. A warm desire to advance the honour of God, and the good of his fellow-creatures, is, without a doubt, the principal feature in his character, and the leading motive of all he does. Next to these his characteristic virtues are an indefatigable placability, and an inexhaustible love for his enemies. I have often heard him talk of the talents, merits, and good qualities of his opponents, with the same warmth as if he had been talking of the virtues of his greatest friends. Nay, I have been a witness to his excusing his enemies, and uttering wishes for their welfare in such a manner, as to me, and I am persuaded to every unprejudiced person, carried not the smallest mark of affectation along with it. I am persuaded too that these sentiments cost him very little, but are more the fruit of his nature than of any troublesome exertion. Not a blameable word of any kind, not a single expression of impatience of the numberless afflictions he has struggled and still has to struggle with, ever escaped him in my presence. On the contrary, he is persuaded that all these trials are for his good, and will terminate in his happiness. Of his talents and merits of all kinds he thinks much more modestly than his ridiculous admirers. He freely confesses that his want of the knowledge of ancient languages, and several other useful branches of knowledge, has been a great hindrance to him,

him, for which reason no person more warmly recommends the study of them. In all my conversations with him, I found so few symptoms of the secret vanity of which he is accused, and of which I myself suspected him, that I could not help blaming myself for my suspicion. I was still more surprised not to see, either in his person or conversation, any of that affected unction which is common to weak minds. Every part of him bespeaks the man of genius, but not of that fiery and uncontroulable genius which has often led him to advance extraordinary and indefensible opinions in his works. The abuse which has been thrown upon him for giving young men a greater opinion of their talents than those talents would justify, and by that means leading them into absurdities, has made him change his conduct towards them. He is shy of admitting them into his society; and when he does, it is rather reserved and cold than over communicative. He speaks quickly, and seems interested in what he says, but is not too hot, nor does his action pass the bounds of moderation. He hears contradiction, and will bear it very patiently, and answer quietly whatever objections are made to what he says. Though he has no extensive knowledge of any kind, his conversation is rendered extremely interesting by his great abilities, and the knowledge of human nature, which his very early, and ever increasing connection with men of all ranks and orders, has given him. This explains how it comes to pass, that notwithstanding his various weaknesses and wanderings, so many young people, as well as the greatest part of the inhabitants of Zurich, and the country round, are so firmly attached to him as they certainly are. His sermons are more followed than those of the most popular amongst the other preachers (of whom there are many), though they are seldom carefully laboured compositions, and not always very orthodox. Their principal merit consists in the pathetic of his voice, action, and general elocution, which for the most part captivates those who are not able to judge of any other merit. A great proof of the general esteem he is held in appeared on my walking out with him; almost all those who met us accosted him with the greatest respect, and many of the common people kissed his hand with a kind of filial reverence. It is indeed inconceivable what numbers of persons of all ranks and orders, both citizens and strangers, apply to him to be the judge of their controversies. When one sees the number of affairs which he is almost constantly immersed in, one is surprised how he can find so much time to write, and very ready to admit what he assures is the case, that his writing is only a relaxation from his other employments. Amidst all his singular opinions, there is none he is so jealous of, and sticks so warmly to, as his own skill in physiognomy, by which he pretends to be able to discern the characters of men as well as he could do by their actions or conversation. As, however, this is a subject which he never touches upon before those who do not believe in his intuition—we had no conversation about it. Indeed it would have been to no purpose, for he could not have convinced me, and I should certainly have made no impression upon him. What he has written or thought upon miracles heretofore I do not know, as I have not read all his writings; but it is certain that at present he does not affirm either that he ever did or ever saw a miracle. All he contends for, which the warmest opposers of miracles will not contest with him, is, that men of uncommon powers can do things which

those of common powers cannot, and which appear contrary to the common courſe of nature.'

Of his belief in the power and efficacy of animal magnetiſm, the following letter is ſufficient evidence.

To Mr Marcard, Phyſician of the Court of Hanover.

Zurich, 10th September, 1785, ten in the morning.

WHETHER you will or not, I muſt for once call you my *dear*, dear Marcard. I dictate a letter for you, partly on account of my preſent ſituation, and partly, becauſe by the mouth of two witneſſes truth is eſtabliſhed. Dr Neufville of Francfort writes this letter, and as well as Dr Holze, who has been purpoſely called to this city, can certify to you, that my wife, whom I have magnetized, is arrived at the famous ſtate of *ſomnambuliſm*, (walking and talking in her ſleep); in which ſtate ſhe hath told us either ſpontaneouſly, or in anſwer to the queſtions made her to throw light upon her ſtate, the method in which her cure is to be brought about.—I muſt, ſays ſhe, magnetize her half an hour, night and morning during ten days, beginning Sunday the third of September.—Tueſday we are to put four or five leeches behind her ears; Thurſday the ſame, and give her glyſters—Friday ſhe is to take ſome herb-tea; if that is not ſufficient, ſhe muſt take another powder of tea, which ſhe and we know; but abſolutely nothing elſe.—A fortnight after her firſt menſtruations, ſhe is to be blooded and magnetized twice a week, viz. Tueſdays and Fridays; ſhe is often to be bathed in cold water reaching to her neck. The hair of the top of her head is to be cut off; and every day before ſhe goes to bed, ſhe is to waſh her head, her back, and her belly, in water almoſt cold. For a fortnight, from next Tueſday the 13th, ſhe muſt drink every day ſome glaſſes of water of Schwalbach and milk—ſhe muſt eat more greens than milk—her water is to be magnetized, and a glaſs of good old wine will be very uſeful, but it is not to be ſweet. Every day at breakfaſt, and every night ſhe is to take two ſpoonfuls of ſugared milk. All this, ſhe tells us, will contribute to the eſtabliſhment of her health. She will never, ſhe tells us, be thoroughly well; but at leaſt in ſuch a ſtate, as ſhe will have good reaſon to be ſatisfied with. In three weeks her health will grow very tolerable; and ſhe will have no conſiderable diſorder this year.—She repeated this ſeveral times in the preſence of many witneſſes, in the profoundeſt ſleep; the duration of which ſhe exactly determined. She knew all the perſons who were in the chamber and antichamber, provided they were perſons of her acquaintance. She made out, (*elle diſcernoit*) by the touch only, every kind of writing put into her hands, that was known to her. If the writer happened to be unknown to her, ſhe would ſay ſo; the ſame if they were in French. I put into her hands a page of the Greek Teſtament.—*This*, ſays ſhe, *is neither German nor Latin, it is either Greek or Hebrew; it is for thee and not for me.*—We conſulted her for ſeveral other ſick perſons; ſhe gave us the moſt ſenſible advice, ſuch as one might have expected from a perſon awake and very ſenſible. The ſucceſs will decide the truth of her divination.—She ſaid of a certain perſon, that magnetiſm would put her to ſleep; but not give her the faculty of ſpeaking. What ſhe had ſaid came to paſs.—When children have the hooping-cough, ſaid ſhe, in theſe words, (laugh or not) you muſt make uſe of ſugared milk, and magnetiſm on the navel.

I paſs over, my dear, ſundry other divinations, advices, counſels, ſentiments, prayers, effuſions of heart, which

which we had from her in those exalted moments. Every thing has been written word for word; and time will prove or fix all that has been noted. You may reckon upon the truth of what I say to you, of all which a register has been kept, as on the word of God himself. I shall say no more for the present; what is true is true; what is true, is worthy to be received. Philosophy and the love of truth are one. I say no more at present. Such men as Tissot, Zimmerman, and Marcad are to examine, whether it be possible to distrust the testimony of Lavater and three doctors his witnesses. I have obtained my end, if my wife arrives at the greatest degree of health possible; and the intention of this letter will be fulfilled, if you feel, at least for a moment, in the inner part of your soul, that there are facts for which philosophy must put the finger on its mouth. Adieu, my dear Marcard, love me, but do not love me too much *.

Farther Account of the Bohemian Deists.

IN our last volume, page 456, we took notice of the Emperor's proceedings with respect to a sect of Deists in Bohemia. The following, which we think it unnecessary to translate, is the account of a conference held with them by a Protestant ecclesiastic of Presburg, extracted from the second part of the 54th Volume of the Universal German Library.

'Ad normam ergo hujus dispositionis, anno 1783, die 13. April. deductæ sunt * * * 120 circiter Deistarum utriusque sexus personæ, et præterea aliqui sic dicti Israëlitæ, seu Christiani ad Judaismum degenerantes, sub custodia militari, quorum tamen posteriorum numerus innotescere mihi non potuit. Id unum cognovi, istos numero esse pauciores. Commorati hic sunt usque ad diem 18. April posthac autem, eodem militari præsidio stipati, ulterius transportati.

'Die 14 Apr. ut hos homines propius possim cognoscere, sexta matutina contuli me ad diversorium Aurei Cervi, (erant enim dislocati per diversoria) atque obtenta facultate hos homines compellandi, duos ex ipsis viros, qui inter reliquos dicebantur cultissimi, ad cubile heri diversorii habui advocatos, quibuscum etiam per unius horae spatium de variis ad statum religionemque ipsorum pertinentibus materiis miscui colloquia. Intrantes una cum decurione cubile, salutarunt me more apud Slavos usitato: Deg Wám Pàn Buh dobry'den, quibus ego amici resalutatis, primum quidem misere ipsorum sorti indolui, deinde cur ipsos alloqui cupiverim, nimirum quum varii varia de ipsis spargant in vulgus, ut ex proprio ipsorum ore cognoscam veritatem, patefeci, denique varias formavi quæstiones, ad quas illi serena fronte atque intrepidi responderunt.

'Summa colloquii hæc fuit: *Quæstio.* Unde estis oriundi? *Resp.* Ex Bohemia, Circulo Chrudimensi, Dominio Cæsareo Pardubicensi. Q. Quæ est vestra religio? R. Deismus. Q. In quo autem ille consistit? R. *Quod unum verum omnipotentem Deum credamus.* Q. Quid autem de Christo statuitis? R. Fuisse hominem nobis similem. Q. Ergo Filium Dei fuisse non creditis? R. Non credimus: quia unus Deus Pater est verus Deus et filium non potuit generare. R. Creditisne tamen, Christum vestrum esse Redemptorem? R. Minime. Ille pro se ipso est passus et mortuus. in

3

* *Mat. Review.*

Q. Sed agnoscitis tamen, pium et sanctum Virum fuisse? R. Omnino, in quantum ab homine poterat expectari. Q. Qui ergo tantos cruciatus & tam atrocem mortem meruit? R. Si filius Dei fuisset, non fuisset passus se cruci adfigi & occidi. Cæterum ipse non desiderat ut plus de ipso quam de alio homine statuamus. Q. Atqui illa fuit contra eum maxima accusatio, quod filium Dei se dixerit esse. Ideo sententia capitis ei dictata. Si hanc confessionem voluisset revocare, fortassis desumptus fuisset de cruce. Sed ille constanter usque ad mortem se filium Dei esse adseverabat. Ergo vult, ut pro tali eum habeamus. Hic defixis in terram capitibus, nihil responderunt. Q. Creditisne tamen Christum ex mortuis resurrexisse? R. Non credimus. Q. Ergo neque nostram futuram resurrectionem? R. Neque hanc. Ideo enim Deus corpora nostra in morte destruit & animum ex illis educit, ut corpora in terram revertantur. Q. Ergo animæ immortalitatem tamen admittitis? R. Admittimus, dicet unus, alter autem addidit: nos post mortem renovabimur.

'Q. Admittitisne Divinam Revelationem? R. Nullam aliam, quam ubi se nobis Deus per opera sua revelavit. Sine revelatione debet cognosci. Q. Ergone Codicem sacrum rejicitis? R. *Non rejicimus, quinimo et nos ipsum sæpe legimus.* Q. Cui bono autem est vobis, si negatis ipsum Divinam Revelationem continere? Possetis eo secure carere. R. Possemus omnino. *Sed tamen ipso utimur, ubi bene dicit.* Sæpius enim errat, & sibi etiam ter in uno capite contradicit. Q. Habetisne exempla ejusmodi contradictionem. R. Habemus, e. g. Prophetæ in vaticiniis sibi contradicunt. Christus mox dicit se esse Filium Dei, mox iterum filium hominis, & iterum ego et Pater unum sumus; duo autem unum esse non possunt.—Ad quæ ipsorum dicta, ego perdilecti inquam amici, quam me vestri miseret, quod ita nectatis vobis difficultates, ubi nullæ sunt. Interim, prouti vobis in antecessum sincere declaravi ita et nunc repeto, me non venisse, ut vos doceam, aut vobiscum disputem; sed tantum ut vos cognoscam. Si enim ad ea, quæ vos objicitis, solvenda vellem excurrere, plus deberemus habere temporis. Ad quæ illi: ita omnino.

'Q. Colitisne Deum? R. Quidni colimus? Q. Quomodo? R. Cantamus Psalmos Davidis; prouti & unus ipsorum unam & alteram stropham, ex Psalmis in Rhytmos Bohemicos redactis, cœpit recitare. Ego vero, ne hac recitatione tempus mihi eripiat, quæro: si psalmos Davidis amatis & decantatis, quomodo Christum potestis negare, quum David de Christo sit vaticinatus? R. Nos facimus in Psalmis selectum. Cæterum, nihil David & Prophetæ sciverunt de Christo: sed saltem Christus et Apostoli, si viderunt in aliqua voce aut re aliquam similitudinem, illam ad Christum trahebant. Ita & hoc non est verum: Mosem de Christo scripsisse. Nam quando Deut. xviii. 8. dicit *Proroka Wzwudjm, &c.* ille de Christo non cogitabat. Hic miser Bohemus integram exegesin hujus prophetici dicti confuse cœpit enarrare, sed retractus est a me sequenti questione. Q. Ergo vos non estis Christiani? R. Imo vero. Q. Atque illi non possunt dici Christiani, qui in Christum non credunt? R. Neque nos credimus. Q. Sed estis tamen baptizati: quid statuitis de baptismo? R. Nos nihili facimus. Quid enim infans scit quid cum ipso agatur? Nos coacti sumus baptisma recipere. Q. Ergo si in vestra libertate res foret posita, curaretisne infantes vestros baptizandos? R. Non curaremus. Q. Atque ita plane non estis Christiani, verum Naturalistæ. R. Nos neque enim Christiani sumus, neque Naturalistæ, verum *Deistæ*. Q. Quis autem vos ita cognominavit. R. Antehac hoc nomen apud nos

erat

nos erat ignotum: sed nunc ita vocamur, *quia unum verum Deum credimus.*

'Q. Rogo vos, dilectissimi, dicite mihi sincere unde has vestras mirabiles opiniones hauseritis, & quis primus inter vos disseminavit? R. Alii ita sunt nati & educati a parentibus, alii ex Catholicis & Evangelicis, Helvetis cum primis, ad nos accesserunt, & adhuc accedunt. Q. Estisne magno numero? R. Multa centena, & fortassis millena capita. Sed multi non sunt aperte professi. Quid autem post nostram asportationem actum sit, utrum & alii constantes permanserint, an vero redierint ad Pontificios, aut quid agant, nobis non constat. Q. Nonne irrepsit inter vos aliquis peregrinus homo, qui vos ita turbavit & dementavit? R. Nemo plane. Ad quæ ego: patiamini, quæso, ut meam vobis de hac re conjecturam promam. Mihi videtur, continuas Cleri. Catholici & nonnullorum domini præfectorum vexationes atque librorum ademtiones, suspectam vobis Religionem Christianam reddidisse. Ad hæc unus ex ipsis, ego, inquit, plane hac via factus sum Deista. Ego 14 annis fui Evangelicus. Comparavi mihi impressos complures evangelicos libros, qui tamen continuo mihi eripiebantur. Bis etiam S. Biblia magnis meis sudoribus unum exemplar post aliud procurata, mihi sunt erepta. Tandem ergo cœpi cogitare: *si tu, Domine Deus, permittis ut mihi continuo mei libri adimantur, ergo non vis ut ego te ex libris colam, sed saltim ex rationæ;* ergo factus sum Deista.

'Q. Quando autem vos aperte pro Deistis declaristis? R. Quidam nostrûm *illico post publicatam Tolerantiam.* Q. Atqui in illa Tolerantia solis August. & Helv. Conf. Protestantibus & Græcis non unitis libertas Religionis conceditur? R. Nobis *initio in genere tantum per dominium publicabatur, liberum esse cuivis Religionem quam velit confiteri.* Deinde obtinebamus scriptam brevem Resolutionem; sed & in illa *libertas in genere* promittebatur Denique tarde jam accepimus *impressam*, in qua illæ *limitationes exprimebantur.* Ego tamen, pergit porro unus ipsorum, ascendi Wiennam ad Cæsarem, & pro libero Religionis nostræ exercitio institi. Q. Quid autem Cæsar? R. Vestris quidem conscientiis, inquit, nolo vim inferre, sed hujusmodi tamen novam periculosam sectam in meis bonis non possum tolerare; vos videritis. Q. Audio præter vos etiam alteram aliquam *Judaizantem sectam* surrexisse in Bohemia? R. Omnino, prouti & nobiscum sunt aliqui hujus sectæ viri & feminæ exportati. Vocantur autem *Israëlitæ.* Q. Quid autem hoc est hominum genus? R. Volunt esse Judæi & ad præscriptum Legis Mosaicæ vivere, circumcidere, & suillâ carne abstinere, Sabbatha celebrare & alia. Sed istos Cæsar non potest tolerare, *quia non possunt esse milites*, & bis in septimanâ deberent feriari. Q. Recipiunt ne isti sacrum Codicem? R. Recipiunt Vetus Testam. Novo rejecto. Q. Ergo isti credunt Mosem & prophetas de Christo esse vaticinatos, quem fortassis etiam cum Judæis expectant? R. Omnino. Q. Quid autem vos? R. Nos saltem naturam sequimur. Quævis stella in cœlo habet propriam suam naturam, & pariter quivis homo in terra. Hominis autem natura cum stellæ ejus naturâ concordat.

'Hæc circiter erant ultima: interim, dum ego explicare ipsis cœpissem quam illi miseri sint homines, cum ex unâ parte quidem nihil fere credant, ex alterâ autem parte ita sint creduli & superstitiosi, ut putent inter hominis & stellarum naturam, aliquam arcanam sympathiam dari: audita est hora septima, quâ mihi ad preces publicas erat eundum. Commendatis ergo ipsis gratiæ Divinæ di- cessi,

cessi, & illi quoque mihi bene precati, ad suos redierunt.

'Cæterum, ego de his hominibus plane non dubito, posse ipsos a crassis suis erroribus reduci, si prudens & pia accederet institutio. De sic dictis Israëlitis plura referre potest Ven. *** qui occasionem hos compellandi habuit. Summa, uti refert, eò redit, homines esse a Christi etiam nomine alienos, et qui initio ne responso quidem dignati eum sunt. Desiderare ipsos cum Judæis circumcisionem, expectare Messiam, Hierosolymis regnaturum, & quæ alia sunt hujus generis.

'De horum origine, si quis conjecturis locus est, sic sentio. Vixerunt miseri in Bohemia *Judæis permixti*, aut in horum vicinitate. *Per clerum detinebantur in cœcitate, adimebantur ipsis libri, Codicis Sacri, Nova Testamenta*, Judæis interim *Mosem et Prophetas* suosque alios *Rabbinicos libras securè legentibus.* Ubi res veniebat ad Colloquia, quidni hi miseri Christiani vincebantur? Accedebat *Odium cleri et superstitionis* quo magis, quam Evangelio Jesu Christi urgebantur. Inde aversatio ab ipsâ Christianâ Religione atque ad Judaismum defectio.'

Anecdotes of Professor PALLAS *and Dr* S. GMELIN; *by Mr* COXE.

AS we have given translations of some of the most interesting passages in the travels of Professor Pallas and Dr Gmelin, and perhaps may give more, we think it necessary to insert the following anecdotes of these two learned travellers.

THE present learned and eminent naturalist and traveller, Dr Pallas of Petersburgh, is son of Simon Pallas, professor of surgery at Berlin, and first surgeon of the Charity Hospital in that city. Simon Pallas, the father, made himself known among the writers of physic, by a Treatise on the Operations of Surgery, published in 1763; and by a Supplement to it, On the Diseases of the Bowels, in 1770; in which year he died at the age of seventy-six.

Peter Simon Pallas, the son, was born in 1731, and probably received the early part of his education at Berlin; but in the year 1750 he was sent to Gottingen, to study under the celebrated Haller, to whom he was strongly recommended by Dr Mechel, the colleague of his father at Berlin, and professor of anatomy.

He afterwards pursued his studies in Holland, and, in the year 1760, took his degree of Doctor of physic at Leyden; on which occasion he wrote a very ingenious treatise under the title of *Dissertatio inauguralis de infestis viventibus intra viventia.* In this tract the author appears to have taken great pains to distinguish these noxious animals; and has with singular accuracy described, particularly, those worms which are found in the human body.

The talents of the author probably recommended him very early to the favour and patronage of the celebrated Gaubius, at that time principal professor of physic at Leyden; and through his recommendation and interest, he seems to have obtained a settlement at the Hague, where we find him in 1766, when he published a much-esteemed work under the title of *Elenchus Zoophytorum.*

The attention which Dr Pallas had bestowed on the Zoophytes, or animal-plants, in the investigation of the worms which infest the human body, and particularly the uncommon nature of the *tænia*, or tapeworm, as he acknowledges, seems to have

have led him into this line of natural science, and in which he has shown a great degree of accuracy and surprising industry. In this work, which is printed in octavo, pp. 451, after having treated on the nature of these ambiguous kinds of animals in a general way, and given the various opinions of authors, relating to the place they ought to hold in the System of Nature, he describes, from his own inspection, more than 270 species of those worms and animalcules, which are known under the various names of, polypes, corals, madrepores, corallines, sea-pens, *tænia* or tape-worm, sponges, sea-fans, &c.

The free access which he had to the museum of the Prince of Orange, and other curious collections in Holland, enabled him to enrich his work with a description of a great variety of these productions, which were brought from both Indies. He has described each species at large, and given it a new name characteristic of its real distinctions: and what especially increases the value of his work, he has, with wonderful industry, extricated, as far as possible, the synonyms of former authors, both ancient and modern; thus rendering his book highly useful to those who are curious in this branch of natural history.

That our author's character as a man of science must have been well established, even before the publication of this book, may fairly be inferred from his being elected member of the Royal Society of London, on the 7th of June 1764, and of the Imperial Academy before that time.

It is probable that the credit of these works occasioned the removal of the author to his native city, where he was resident in 1767; and in the same year he was invited by the Empress of Russia to accept the professorship of natural history at Petersburgh; and was, at the same time, made inspector of the museum.

The sovereigns of Russia had at various times deputed learned and skilful men to visit the most distant provinces of their vast empire, with a view to enlarge the bounds of science, and extend the knowledge of useful arts among the natives. About the time of our author's establishment at Petersburgh, two of these expeditions had been planned: Dr S. Gmelin had the conduct of one; and Pallas was placed at the head of the other, with Messrs Falk, Lepekin, and Guldenstaedt, as his associates.

Mr Pallas quitted Petersburgh in the month of June 1768, passed thro' Moscow, Volodimer, Kasimof, Murom, Arsamas, to Casan; and, having examined great part of that province, wintered at Simbirsk. From thence he departed in March of the following year, and penetrated thro' Samara and Orenburgh, as far as Gurief, a small Russian fortress, situated at the mouth of the river Yaic or Ural. There he examined the confines of Calmuc Tartary, and the neighbouring shores of the Caspian; and, returning through the province of Orenburgh, he passed the second winter at Usa. After several expeditions in the adjacent parts of that province, he left Ufa on the 16th of May 1770; prosecuted his route through the Uralian mountains to Catharininburgh; visited the mines of that district, proceeded to Tcheliabinsk, a small fortress in the government of Orenburgh; and in December made an excursion as far as Tobolsk. The next year he was employed in traversing the Altai Mountains, in tracing the course of the Irtish up to Omsk and Kolyvan; where, having inspected the celebrated silver-mines, he made for Tomsk, and

and finished that year's expedition at Krasnoyarsk, a town upon the Yenisei. In that place, situated only in the 56th degree of north latitude, the cold was so intense, that the learned professor was witness to the natural freezing of quicksilver; which curious phænomenon he has minutely described.

From Krasnoyarsk he issued on the 7th of March 1772, and proceeded by Irkutsk, and across the lake Baikal to Udinsk, Selenkinsk, and Kiakta, where the trade between Russia and China is principally carried on. Having penetrated into that part of Dauria which is situated in the south-eastermost part of Siberia, he journeyed between the rivers Ingoda and Argoon, at no great distance from the Amoor; thence tracing the lines which separate the Russian empire from the Mongol hordes dependent upon China, he returned to Selenginsk, and again wintered at Krasnoyarsk.

In the summer of 1773, he visited Tara, Yaitsk, and Astracan; and concluded that year's route at Tzaritzin, a town upon the Volga; from whence he continued his journey in the ensuing spring, and arrived at Petersburgh on the 30th of July 1774, after an absence of six years.

The account of this extensive and interesting tour was published by Mr Pallas, in three parts, containing 2004 pages, in five volumes in quarto, and has greatly contributed to extend his fame and establish his character.

The author, in this valuable work (written in the German language), has entered into a geographical and topographical description of the provinces, towns, and villages, which he visited in his tour, accompanied with an accurate account of their antiquities, history, productions, and commerce; he has discriminated many of the tribes who wander over the various districts, and near the confines of Siberia; and detailed, with peculiar precision, their customs, manners, and languages: he has also rendered his travels invaluable to the naturalist, from the many important discoveries in the animal, vegetable, and mineral kingdoms, with which he has enriched the science of natural history.

In the same year in which this author printed his *Elenchus Zoophytorum*, he also put forth a treatise, under the title of *Miscellanea Zoologica quibus novæ imprimis atque obscuræ Animalum species describuntur et observationibus iconibusque illustrantur.* Hagæ Comm. pp. 118. with fourteen copper-plates. This work is in a great measure incorporated into a subsequent publication, made the next year on his return to Berlin, entitled *Spicilegia Zoologica;* and which has been continued in numbers, or *fasciculi*, at uncertain periods, until 1780, when the fourteenth was delivered. It contains, beside the letter-press, seventy-two plates, and has reflected the highest credit upon the author, as a most careful observer and cirtic in zoology: it comprehends a rich magazine of knowledge for future writers, not only from the great number of new animals discovered in consequence of his travels through the Russian empire, but also from a vast fund of new observations on those before known, and particularly from the light he has thrown upon the descent of several of the domesticated kinds, the origin of which had been hitherto involved in the utmost obscurity. The writings of count Buffon, the illustrious French zoologist, amply testify the labours of Pallas in the supplementary volumes: and our own excellent writer on the same subject, Mr Pennant, makes frequent acknowledgements of his obligations to the same source, particularly for his

his new edition of the Synopsis of Quadrupeds, having received from Mr Pallas considerable additions and corrections communicated in a long series of letters.

In June 1777 the learned professor read before the academy of Petersburgh, in a meeting at which the King of Sweden was present, a Dissertation on the Formation of Mountains, and the Changes which this Globe has undergone, more particularly as it appears in the Russian Empire. This curious treatise, written in the French tongue, was printed at St Petersburgh; and a translation of it is given by Mr Tooke in his Russia Illustrata.

In 1778 he published *Novæ Species Quadrupedum e Glirium ordine.* This performance, printed at Erlang in quarto, contains 388 pages and twenty-seven plates, and describes the numbers of the rat genus, and their anatomy.

In 1781 he brought out *Enumeratio Plantarum quæ in horto Procopii à Demidof Moscuâ vigent;* (Pet. octavo.) or Catalogue of the plants in Mr Demidof's Gardens at Moscow; and in the same year he gave to the public two volumes, in octavo, of an interesting work in the German tongue, called *Neue Nordische Beytrage*, &c. or New Northern Collections on various subjects of Geography, Natural History, and Agriculture; which, amongst other dissertations, contain a great number by himself.

In 1782 he put forth two *fasciculi*, or numbers, of *Icones Insectarum, præsertim Russiæ, Siberiæque peculiarium*, &c. quarto, Erlang; or Figures of Insects, principally of those which are peculiar to Russia and Siberia, accompanied with descriptions and illustrations. These two numbers treat of the *scarabæi, curculiones, tenebriones, bupestres, meloedes, cerambyces*, with six plates, containing coloured figures of 180 insects of those genera.

For some time past he has been employed in the arrangement and publication of a splendid work, which is carried on at the Empress's expence, and is to contain the entire botany of the Russian empire. A part of it has been published, and some account of it given in the *Edin. Mag.* Vol. III. p. 58. He is also at present engaged in another very extensive work, On the Origin and Affinity of Languages. For his own account of which, see *Edin. Mag.* Vol. II. p. 262.

It cannot but be pleasing to the lovers of science to be informed, that Mr Pallas has been lately distinguished with a mark of Imperial favour, being appointed a member of the Board of Mines, with an additional appointment of L. 200 *per annum.*

Dr Samuel Gmelin, professor at Tubingen, and afterwards member of the Imperial Academy of Sciences at Petersburgh, commenced his travels in June 1768; and having traversed the provinces of Moscow, Voronetz, New Russia, Azof, Casan, and Astracan, he visited, in the years 1770 and 1771, the different harbours of the Caspian; and examined with peculiar attention those parts of the Persian provinces which border upon that sea, of which he has given a circumstantial account in the three first volumes of his travels. Actuated by a zeal for extending his observations, he attempted to pass through the western provinces of Persia, which are in a perpetual state of warfare, and infested by numerous banditti.

Upon this expedition he quitted, in the month of April 1772, Einzillee, a small trading place in Ghilan, upon the southern shore of the Caspian; and, on account of many difficulties and dangers, did not, until the 2d of December 1773, reach Sallian,

Sallian, a town situated upon the mouth of the river Koor. From thence he proceeded to Baku and Kuba, in the province of Shirvan, where he met with a friendly reception from Ali Feth Khan, the sovereign of that district. After he had been joined by twenty Uralian cossacs, and when he was only four days journey from the Russian fortress Kislar, he and his companions were, on the 5th of February 1774, arrested by order of Usmèi Khan, a petty Tartar prince, through whose territories he was obliged to pass. Usmèi urged as a pretence for this arrest, that thirty years ago several families had escaped from his dominions, and had found an asylum in the Russian territories; adding, that Gmelin should not be released until these families were restored. The professor was removed from prison to prison; and at length, wearied out with continued persecutions, he expired on the 27th of July at Achmet-Kent, a village of Mount Caucasus; his death was occasioned partly by vexation for the loss of several papers and collections, and partly by disorders contracted from the fatigues of his long journey. Some of his papers had been sent to Kislar during his imprisonment; and the others were not without great difficulty rescued from the hands of the barbarian who had detained him in captivity. The arrangement of these papers, which will form a fourth volume of his travels, was at first consigned to the care of Guldenstaedt; but upon his death has been transferred to Mr Pallas.

History of the Misfortunes of the Princess JACOBA *of Haynault* *.

A FORTUNATE marriage, and the law of succession in these provinces, gave Flanders, Brabant, and Limburg to the House of Burgundy: Namur and Luxumburg were obtained by purchase: Haynault was acquired by a title less honourable and just; and history presents an interesting relation in recording the misfortunes of the Princess Jacoba of Haynault.

Nature had bestowed her fairest gifts on this Princess—rare beauty, a sprightly and penetrating genius, with firmness and resolution beyond her sex; and Fortune promised to her in her youth a brilliant destiny. Her father, William Count of Haynault, was also Count of Holland, Zeland, and Friesland. The only daughter of the Count of Haynault, and the heiress of his States, Jacoba derived also no small lustre from the great families to which she was related. Her father was descended from the illustrious House of Bavaria †: her mother, Margaret of Burgundy, was the sister of John Duke of Burgundy, Count of Flanders and Artois, whose family, now

* From *Sketches of the Netherlands, by James Shaw*. A performance which furnishes both amusement and instruction, and shows the author to be a man of sound observation, and a well informed mind. It is divided into fifteen sections; the titles of which are the following: Introduction general view of the history of the Austrian Netherlands, since the age of Charlemagne; constitution of Brabant; Austrian provinces, and their union under the House of Burgundy; commerce; manufactures; cities; agriculture; neighbouring states; religion; letters, arts, &c.; Jacoba, Countess of Haynault; Charles the Bold, Duke of Burgundy; Albert and Isabella; conclusion. 8vo, 5s.

† On account of her descent from this family, this Princess is often named by the Flemish writers *Jacoba van Bayerent*, Jacoba of Bavaria. By the French writers, whom the English copy, she is named *Jacqueline*.

now feated in the Netherlands, began to acquire great confideration in thefe provinces, and whofe younger brother Antony had been called to reign in Brabant. But the ill fate of Jacoba had decreed, that in thefe great families, to which fhe was by blood fo nearly related, fhe fhould find her moft bitter enemies.

At the age of fifteen, Jacoba, while her father was yet alive, was married to the young Duke of Touraine, little advanced in years beyond herfelf, the fecond fon of Charles VI. King of France. By this marriage, Fortune feemed to prepare for the Princefs a high exaltation. In a few months after the marriage, the Duke of Touraine, by the death of his elder brother, became Dauphin, and the ambition of Jacoba was flattered with the profpect of fharing the throne of France. But this bright expectation foon vanifhed. The Dauphin, her hufband, in the fecond year of his marriage was taken off by a fudden death, not without fufpicion that poifon had been fecretly adminiftered to him by his unnatural mother, Ifabella of Bavaria, well known by her crimes in the hiftory of France.

The death of this young Prince was the beginning of the misfortnnes which Jacoba was deftined to prove from marriage. The death of the Count of Haynault followed foon after that of the Dauphin; and Jacoba, by the death of her father, fucceeded to his dominions of Haynault, Holland, Zeland, and Friefland. The care of providing a fuitable marriage for his daughter, a widow at fo early an age, and the heirefs of fo many States, had engaged the thoughts of the Count of Haynault before his death; and he had recommended to her choice her kinfman the young Duke of Brabant, who was alfo fprung from the Houfe of Burgundy, and whofe dominions, bordering on Holland and Haynault, were fo happily fituated to be united with her own. Margaret of Burgundy, the mother of Jacoba, wifhing the alliance with a Prince of her own houfe, folicited her daughter to comply with the laft requeft of her father; and the Princefs, at the age of eighteen, confented to give her hand to the Duke of Brabant. But this unhappy marriage, to which Jacoba had yielded more from deference to her parents, and from reafons of ftate, than from her own inclination, proved the principal caufe of her misfortunes. John Duke of Brabant, the fon of Antony Duke of Brabant, who had been flain, not long before, fighting in the fields of Agincourt againft Henry V. of England, was in the eighteenth year of his age at the time of his marriage; a prince of a narrow underftanding, of a feeble conftitution, and little fuited to gain the affections of a princefs of the fprightly character of Jacoba.

An occafion foon prefented itfelf, that difplayed the weaknefs of the Duke of Brabant, and the fuperior genius of the Princefs. John of Bavaria, the uncle of Jacoba, a turbulent and ambitious Prince, upon a vain title afferted his right to Holland and Haynault; and, feconded by a difaffected party in Holland, made fo great a progrefs in that province, that it was found neceffary to oppofe him by arms. In that war, Jacoba, who poffeffed valour and martial prowefs, of which examples in that age were not few among the fofter fex, took the field at the head of her troops of Haynault, and, by her undaunted fpirit, animated them to fignal acts of bravery; whilft the Duke of Brabant, by his unwarlike character, fpread dejection among his troops of Brabant, and rendered the fucceffes of the Princefs fruitlefs and of no effect. At length, that

he

he might hide his ſhame, he drew his forces away from Holland, commanding Jacoba to follow him into Brabant; and an inglorious peace, upon diſadvantageous terms, was concluded with John of Bavaria.

If Jacoba had reaſon to be diſpleaſed at the little ardour that the Duke had ſhown in the defence of her dominions, his conduct afterwards tended ſtill more to alienate her. Neglecting the Princeſs, he eſtranged himſelf from her company, purſuing mean pleaſures, and yielding to the guidance of unworthy favourites. To the neglect of the Princeſs he added harſhneſs and ill uſage, diſmiſſing from her perſon her women that had accompanied her from Haynault, and in other inſtances treating her with contumely. The contempt that Jacoba had before entertained of her huſband was now changed into reſentment; and, liſtening to her anger, ſhe took the reſolution of departing from her huſband and from Brabant, and of retiring into her own country of Haynault.

Jacoba, in the full luſtre of her beauty, had attained only the twentieth year when ſhe withdrew herſelf from her huſband. Inclined to the tenderneſs of love, and capable of feeling that paſſion in all its ardour, ſhe had proved a ſevere diſappointment in her union with the Duke of Brabant, and ſhe now thought only of diſſolving an union that had been to her ſo unhappy. A reaſon was not wanting in the nearneſs of blood between her and the Duke of Brabant; and this reaſon had been thought ſo powerful an objection to the marriage, that the Pope Martin V. who gave the permiſſion to marry, had at one time, on account of the nearneſs of blood, revoked that diſpenſation, which he afterwards granted. While Jacoba ſought to annul her marriage with the Duke of Brabant, ſhe caſt her eyes on a Prince who ſeemed more worthy of her affection.

Henry V. King of England, at this time waged thoſe wars begun by Edward III. that were ſo fatal to France. The courſe of the war had led this Prince to the borders of the Low Countries, and the frontier of Artois had been the ſcene of his ſplendid victory of Agincourt. Among the princes and nobles of England that attended Henry in this war, the Princeſs Jacoba had ſeen and diſtinguiſhed the youngeſt brother of the King, Humphry Duke of Glocester, whoſe name is ſo well known in the Engliſh ſtory; a prince at this time in the flower of his age, handſome, ſprightly, brave, and endowed with all thoſe qualities that might gain the heart of the Princeſs. In an union with this accompliſhed Prince, Jacoba hoped that ſhe might find that happineſs which ſhe had ſought in vain with the Duke of Brabant. The Duke of Glouceſter, on his part, was neither inſenſible to the charms of Jacoba, nor unmoved by the proſpect which opened itſelf to his ambition, in the poſſeſſion of a Princeſs the ſovereign of ſo many ſtates. Thus mutually attracted, Jacoba and the Duke of Gloceſter flattered themſelves, that they might prevail upon the Pope to annul the former marriage of Jacoba with the Duke of Brabant; the more eaſily, that the church was at this time rent by a ſchiſm, and that Pope Martin V. found a competitor for the Papal throne in Benedict XIII. But whilſt the Duke and the Princeſs indulged the hope, that their marriage might be eaſily effected, a powerful obſtacle to their union aroſe in the kinſman of Jacoba, the Duke of Burgundy.

Philip, Duke of Burgundy and Count of Flanders and Artois, had lately ſucceeded to theſe dominions by the death of his father John, ſlain at

at Montereau by the contrivance of the Dauphin of France, afterwards Charles VII. Philip, possessed of eminent talents, nourished an ambitious mind, and, already master of ample domains in the Netherlands, sought to augment his power in that country. The fair inheritance of his kinswoman, the Princess of Haynault, presented an object to which the ambition of this Prince aspired; and he had studied to draw advantage to himself by fomenting troubles in her states. For this purpose he had formed a league with John of Bavaria, and had secretly aided him in his enterprises in Holland. As he indulged the hope that no progeny would arise from the bed of the Duke of Brabant, he had not been much moved by the marriage of Jacoba to that Prince, and he had afterwards heard with satisfaction of the variance that had taken place between that ill-assorted pair; but he was greatly alarmed when he learned the new engagements that the Princess had formed with the Duke of Glocester, and resolved to employ all his efforts to prevent their intended union. With this view, whilst he applied himself to oppose the suit of Jacoba to the Papal See, he also made warm representations against this marriage to King Henry and the English court, where he justly possessed much influence. England had been indebted for a great part of her triumphs over France to the aid of the House of Burgundy; and her future successes in that war depended much on the assistance of that powerful House. The resentment that Philip had conceived against the Dauphin, on account of the assassination of his father, now bound him in firm amity with England; and it was of much moment that no just cause of offence should be given to this Prince, by which this bond of union might be weakened. The influence which Philip possessed in the English court was also augmented by his affinity to the Duke of Bedford, the second brother of the King, a brave and accomplished prince, to whom he had given his sister Anne in marriage.

But the opposition, though powerful, of the Duke of Burgundy, did not hinder the Princess Jacoba and the Duke of Glocester from the accomplishment of their purpose. The Princess passed over into England, where she was well entertained by the King and the English court, and where she married the Duke of Glocester. And that a Papal sanction might not be wanting, a sentence was soon after procured from Benedict XIII. by which her former marriage was annulled, and her marriage with the Duke of Glocester was established. Fortune now seemed to smile on Jacoba, and with an amiable Prince she tasted a happiness that she had not before experienced. The Duke of Glocester took the title of Count of Haynault, Holland, and Zeland, and a large part of the Netherlands seemed destined to the sway of an English Prince. After some time, the Duke, accompanied by a body of English troops, passed over with the Princess into Haynault, to take possession of the dominions that he now claimed by the title of his marriage.

But the felicity of Jacoba was of no long duration, and she was soon to prove the ill effects of nuptials too precipitately contracted. The Duke of Burgundy, now full of resentment, inveighing severely against the light conduct of Jacoba, and complaining loudly of the wrong that was done to the Duke of Brabant, joined his troops to those of that Prince, and a powerful army advanced into Haynault to oppose the Duke of Glocester. The force of the Duke of Glocester was not able to withstand the combined army of Burgundy and Brabant, and a slaughter

was made of a great part of the English troops at Braine in Haynault. Letters of mutual accusation and defiance now passed between the Dukes of Burgundy and Glocester, and a day was appointed for the single combat of these princes. Whilst by this defiance, which yet in the end took no effect, a suspension of arms is produced, the Duke of Glocester took that occasion of returning into England, that he might collect a larger force. The Princess had at first determined to accompany him thither; but, won by the prayers of the citizens of Mons, who gave solemn assurances that they would defend her during the absence of the Duke, she consented to remain in Haynault, and to fix her abode at Mons. She had soon cause to repent of this too easy compliance. No sooner had the Duke of Glocester departed, than the Duke of Burgundy applied all his efforts to seduce the people of Haynault from their duty to their sovereign, and in particular to gain the city of Mons. In this he succeeded too well; and the Princess, betrayed by the citizens of Mons, in whom she had trusted, and finding no succour from the Duke of Glocester, to whom she conveyed her griefs in a letter written from her 'false and traitorous city of Mons*,' as she styles that place, was compelled to surrender herself to the Duke of Burgundy, and was by him conducted a prisoner to his city of Ghent in Flanders.

The courage of Jacoba did not forsake her in this distress. Disguising herself in man's apparel, and passing through the streets of Ghent by night, she found means to escape into her province of Holland, where she was glady received by that party which remained faithful to her interests. Here she found herself at the head of numerous forces, and gave an overthrow to her disaffected subjects in that province. The Duke of Burgundy, to whom John of Bavaria had now bequeathed his pretended right to the States of Jacoba, alarmed at the success of the Princess, advanced with his army into Holland. While Jacoba opposes a brave resistance to this Prince, the Duke of Glocester solicits fresh succours in England, where he was retarded by many obstacles. Henry V. was now dead, and the crowns of England and of France had descended to his infant son, Henry VI. a prince born to an unhappy destiny; and a troubled minority ushered in an unfortunate reign. Though the Duke of Glocester was now advanced to a high rank, and possessed popular qualities, yet he found the English court little disposed to support his pretensions in Haynault with warmth. The strife between the Dukes of Burgundy and Glocester had greatly interrupted the successes of England, in the war that she waged in France. The Duke of Bedford, knit in affinity with the Duke of Burgundy, and now appointed Regent in France, was solicitous that the whole force of England should be employed against that kingdom. The ambitious Beauford, bishop and afterwards cardinal of Winchester, sought to thwart the views of the Duke of Glocester, from the hatred which he entertained against the Duke, and which did not terminate but with the life of that Prince. At length, after many delays, an English force was obtained, and, under the command of the Lord Fitzwalter, was sent into Holland, to the aid of the Princess of Haynault. But this force was too weak to effect the intended purpose, and, soon after its landing on the shore of Holland, was attacked by the Duke of Burgundy, and after a sharp conflict overthrown, the Lord Fitzwalter escaping with difficulty to his ships.

The

* Monstrelet.

The defeat of the English army was a severe disappointment to the hopes of Jacoba, and other disasters soon followed. The Duke of Burgundy failed not to improve his victory; and whilst he pursued with vigour his successes in arms, he also, by his arts and address, drew away the provinces of Jacoba more and more from their sovereign. Martin V. triumphant over his rival Benedict XIII. and obsequious to Philip, issued at the same time a bull, by which the marriage of Jacoba with the Duke of Glocester was annulled, and her first marriage with the Duke of Brabant was confirmed: a severe clause was added, by which the Princess was restrained from marrying the Duke of Glocester, even if she should become a widow by the death of the Duke of Brabant; an event which, from the ill health of that Prince, seemed not far distant. But the blow that imprinted the deepest wound on the mind of Jacoba, was the inconstancy of the Duke of Glocester. That Prince, from a compliance, as he pretended, with the counsels of his brother and the Duke of Bedford, but more from that unworthy passion which he entertained for Eleanor Cobham, whom he afterwards married, and whose pride wrought his shame, now declared his purpose of separating himself from the Princess of Haynault, and of yielding entire obedience to the mandate of Martin the Pope. Deserted by her subjects, forsaken by the ungrateful Duke of Glocester, pressed by the armies of Philip, the unfortunate Jacoba, after many exertions of a noble and valorous spirit, was obliged to yield to the Duke of Burgundy, and to submit to those harsh terms that he now prescribed. The tenor of these terms was such as sufficiently declared the secret ambition by which that Prince had been so long actuated. By the first article it was stipulated, that all the dominions of Jacoba were to be governed by Philip, who was to rule in them by the title of her Lieutenant. A second article, not less rigorous, was imposed on the Princess, now a widow by the death of the Duke of Brabant, that she should not be at liberty to contract any future marriage without the consent of the States of her provinces and of the Duke of Burgundy.

Jacoba had not exceeded her twenty-seventh year, when she was obliged to submit to these hard laws. Yielding now to her ill fortune, and divested of all authority in her provinces, while she retained the name of sovereign, she retired into the country of Zeland, where a slender revenue was supplied by Philip to her expence. There, in those islands that are surrounded by the Scheld, where, dividing itself into many channels, it pours its waters into the ocean, she indulged those melancholy reflections which the misfortunes of her life suggested. Sometimes, in order to amuse her melancholy, she joined in the village-sports, and instituted exercises in archery or in horsemanship. In these exercises, in which she excelled, and that were suited to her martial genius, she was well pleased to win the prize, and to be proclaimed queen by the voice of the villagers. Thus she passed two years, her beauty as yet little impaired by time, or by the accidents of her life, when Love, that had wrought her so many distresses, surprised her again in her retirement, and prepared for her new misfortunes.

Among the Lords in Holland who had been the most adverse to the interests of Jacoba, and who on that account had been rewarded by Philip, was Francis Borselen, Lord of Martendyke. This nobleman possessed large estates in Zeland, and frequently made his abode in that province. His opposition to the interests of Jacoba had long kept him at a distance from that Princess, till an

an accident, that fortune threw in his way, and of which he profited, gained him an access to her acquaintance. Margaret of Burgundy, the mother of Jacoba, having sent to her daughter a present of a fine horse from Haynault; and Jacoba, from the extreme parsimony of the Duke of Burgundy, being unable to reward the person by whom the horse had been brought, so liberally as she wished; Borselen, who had learned her distress from a domestic, took occasion to present a large sum of money with so good a grace, that the Princess, touched with his generous proceeding, forgot the prejudices which she had entertained against him, and gave orders that he should have free admittance to her company. A nearer acquaintance prepossessed her still more in favour of Borselen, who to a graceful person joined courtly and engaging manners. At length her inclination for this nobleman, growing from the retirement in which she lived, and perhaps also from the hard restraints imposed upon her, became so strong, that, forgetting the disparity of rank, and the engagements by which she was fettered, she united herself with Borselen by a private marriage.

Philip, who had employed spies to watch the conduct of Jacoba, was no sooner apprised of this marriage, than he hastened to draw from it that advantage which it afforded to his ambition. While he was inwardly pleased, he affected violent indignation. Borselen by his command was apprehended, and conveyed from Zeland to the castle of Rupelmonde in Flanders, situated at the confluence of the Rupel and the Scheld. Here, aggravating the presumption of which this nobleman had been guilty, with a view to alarm the Princess, he caused the report to be spread, that the life of Borselen was to atone for his offence. The Princess of Haynault, apprehensive for the life of her husband, collected a small force in Zeland, and, having armed some vessels, sailed up the Scheld, with the hope of surprising Rupelmonde, and delivering her husband. When she approached to Rupelmonde, she learned that her design had been discovered, that a large force was assembled at Rupelmonde, and that Philip himself was in the castle. Disappointed in her scheme, she next requested that she might be permitted, from her vessel, to speak with her cousin the Duke of Burgundy; and the Duke not declining the conference, she inquired earnestly of him if her husband was yet alive. Philip, as if to remove her apprehensions, commanded that Borselen should be brought forth on the terrace that bordered the river; when the Princess, with the ardour that was natural to her, transported with joy at the sight of a person so dear, and forgetting that she gave herself into the power of the Duke, instantly sprang from her vessel upon the shore, and ran with eagerness to embrace her husband.

Philip had now obtained the advantage which he sought, and detaining the Princess, wrought so powerfully on her fears for her husband, that in order to purchase the life and liberty of Borselen, she consented to yield up to the Duke the entire sovereignty of all her states and dominions. So high a price did the ambition of the Duke require for the ransom of Borselen! Philip, having attained that object to which she had long aspired, took possession of the States of Jacoba; and those Provinces, accustomed to his control, and by his arts indisposed towards their sovereign, submitted quietly to his government. In return for that ample concession which the Princess had made, he assigned to her certain estates in Holland and Zeland; which Jacoba, setting no bounds to her affection for her husband,

band, bestowed in free gift upon Borselen. This nobleman was also created Count of Ostervant, and decorated with the order of the Golden Fleece, lately instituted by Philip.

Thus was acquired by Philip Duke of Burgundy, and by him transmitted to his descendants, the province of Haynault, and with it the provinces of Holland, Zeland, and Friesland. This Prince has been distinguished by the title of *Philip the Good;* an appellation to which he is in some degree intitled from the general mildness of his government: put impartial history will always reproach him with the wrongs done to the Countess of Haynault; and his unkind and ungenerous treatment of this Princess, his kinswoman, and the unfair advantage that he drew from her errors in conduct, errors that merit great indulgence, imprint a deep and indelible stain on his memory.

Jacoba, who, in place of all her pompous titles, now bore only the title of *Countess of Ostervant*, passed into Zeland, to taste the pleasures of a humble station, in the company of a husband to whom she had given such proofs of entire affection. History has not spoken of her in her retreat, but it appears that her life did not last long beyond this period. She died at the age of thirty-six, and was buried in the tomb of the Counts of Holland. In her retirement, she had sometimes amused herself in framing vases of earthen ware: many of these have been found in the lake that surrounded the castle where she resided, and were long religiously kept by the people of the country, who named them the vases of the Lady Jacoba of Haynault.

Remarks on the present Arrangement of National Representation; with an Apology for the Influence of the Crown in the House of Commons. By Mr Paley.

There is nothing in the British constitution so remarkable as the irregularity of the popular representation. The House of Commons consists of five hundred and forty-eight members, of whom two hundred are elected by seven thousand constituents: so that a majority of these seven thousand, without any reasonable title to superior weight and influence in the state, may, under certain circumstances, decide a question against the opinion of as many millions. Or, to place the same object in another point of view; if my estate be situated in one county of the kingdom, I possess the ten thousandth part of a single representative; if in another, the thousandth; if in a particular district, I may be one in twenty who choose two representatives; if in a still more favoured spot, I may enjoy the right of appointing two myself. If I have been born, or dwell, or have served an apprenticeship in one town, I am represented in the national assembly by two deputies, in the choice of whom I exercise an actual and sensible share of power; if accident has thrown my birth, or habitation, or service, into another town, I have no representative at all, nor any more power or concern in the election of those who make the laws by which I am governed, than if I was a subject of the Grand Seignior—and this partiality subsists, without any pretence whatever of merit or public propriety to justify the preference of one place to another. Or, thirdly, to describe the state of national representation as it exists in reality; it may be affirmed, I believe, with truth,

truth, that about one half of the House of Commons obtain their seats in that assembly by the election of the people, the other half by purchase, or the nomination of single proprietors of great estates.

This is a flagrant incongruity in the constitution; but it is one of those objections which strike most forcibly at first sight. The effect of all reasoning upon the subject is to diminish the first impression: on which account it deserves the more attentive examination, that we may be assured, before we adventure upon a reformation, that the magnitude of the evil justifies the danger of the experiment. In the few remarks that follow, we would be understood, in the first place, to decline all conference with those who wish to alter the form of government of these kingdoms. The reformers with whom we have to do, are they who, whilst they change this part of the system, would retain the rest. If any Englishman expect more happiness to his country under a republic, he may very consistently recommend a new modelling of elections to parliament; because, if the King and House of Lords were laid aside, the present disproportionate representation would produce nothing but a confused and ill-digested oligarchy. In like manner we wave a controversy with those writers who insist upon representation as a *natural* right *; we consider it so far only as a right at all, as it conduces to public utility; that is, as it contributes to the establishment of good laws, or secures to the people the just administration of these laws. These effects depend upon the political conduct, and that conduct upon the disposition and abilities of the national counsellors. Wherefore, if men the most likely by their qualifications to know and to promote the public interest, be actually returned to parliament, it signifies little who return them. If the properest persons be elected, what matters it by whom they are elected? At least no prudent statesman would subvert long established or even settled rules of representation, without a prospect of procuring wiser or better representatives. This then being well observed, let us, before we seek to obtain any thing more, consider duly what we already have. We *have* a House of Commons, composed of five hundred and forty-eight members, in which number are found the most considerable land-holders and merchants of the kingdom; the heads of the army, the navy, and the law; the occupiers of great offices in the state; together with many private individuals, eminent by their knowledge, eloquence, or activity. Now, if the country be not safe in such hands, in whose may it confide its interests? If such a number of such men be liable to the influence of corrupt motives, what assembly of men will be secure from the same danger? Does any new scheme of representation promise to collect together more wisdom, or produce firmer integrity? In this view of the subject, and attending not to ideas of abstract proportion and regularity (of which many minds are much enamoured), but to effects alone, we may discover just excuses for those parts of the present representation, which appear to a hasty observer most exceptionable and absurd. It should be remembered as a maxim extremely applicable to this subject, that no order or assembly of men

* If this right be *natural*, no doubt it must be equal, and the right, we may add, of one sex as well as of the other. Whereas every plan of representation that we have heard of, begins, by excluding the votes of women: thus cutting off at a single stroke one half of the public from a right which is asserted to be inherint in all; a right too, as they represent it, not only universal, but unalienable and indefeasable.

men whatever can long maintain their place and authority in a mixed government, of which the members do not individually possess a respectable share of personal importance. Now, whatever may be the defects of the present arrangement, it infallibly secures a great weight of property to the House of Commons, by rendering many seats in that House accessible to men of large fortunes, and to those alone—by which means such men are engaged in the defence of the separate rights and interests of this branch of the legislature as are best able to support its claims. The constitution of most of the small boroughs, especially the burgage tenure, though not formed with this design, contributes to the same effect; for the appointment of the representatives we find commonly annexed to certain great inheritances. Elections purely popular are in this respect uncertain: in times of tranquillity, the natural ascendency of wealth will prevail; but when the minds of men are inflamed by political dissentions, this influence often yields to more impetuous motives. The variety of tenures and qualifications upon which the right of voting is founded, appears to me a recommendation of the mode which now subsists, as it tends to introduce into parliament a corresponding mixture of characters and professions. It has been long observed, that conspicuous abilities are most frequently found with the representatives of small boroughs. And this is nothing more than what the laws of human conduct might teach us to expect: when such boroughs are set to sale, those men are likely to become purchasers who are enabled by their talents to make the best of their bargain: when a seat is not sold, but given by the opulent proprietor of a burgage tenure, the patron finds his own interest consulted by the reputation and abilities of the member whom he nominates. If certain of the nobility hold the appointment of some part of the House of Commons, it serves to maintain that alliance between the two branches of the legislature, which no good citizen would wish to see dissevered: it helps to keep the government of the country in the House of Commons, in which it would not perhaps long continue to reside, if so powerful and wealthy a part of the nation as the peerage compose were excluded from all share and interest in its constitution. If there be a few boroughs so circumstanced as to lie at the disposal of the crown, whilst the number of such is known and small, they may be tolerated with little danger. For where would be the impropriety, or the inconvenience, if the King at once should nominate a limited number of his servants to seats in parliament? or, what is the same thing, if seats in parliament were annexed to the possession of certain of the most efficient and responsible offices in the state? The present representation, after all these deductions, and under the confusion in which it confessedly lies, is still in such a degree popular; or rather the representatives are so connected with the mass of the community, by a society of interests and passions, that the will of the people, when it is determined, permanent, and general, almost always at length prevails.

Upon the whole, in the several plans which have been suggested, of an equal or a reformed representation, it will be difficult to discover any proposal that has a tendency to throw more of the business of the nation into the House of Commons, or to collect a set of men more fit to transact that business, or in general more interested in the national happiness and prosperity. One consequence, however, may be expected from these projects, namely, 'less flexibility to the influence of the crown.

crown.' And ſince the diminution of this influence is the declared, and perhaps the ſole deſign of the various ſchemes that have been produced, whether for regulating the elections, contracting the duration, or for purifying the conſtitution of parliament by the excluſion of placemen and penſioners; it is obvious, and of importance to remark, that the more apt and natural, as well as the more ſafe and quiet way of attaining the ſame end, would be, by a direct reduction of the patronage of the crown, which might be effected to a certain extent without hazarding farther conſequences. Superfluous and exorbitant emoluments may not only be ſuppreſſed for the preſent; but proviſions of law be deviſed, which ſhould for the future reſtrain, within certain limits, the number and value of the offices in the donation of the King.

But whilſt we diſpute concerning different ſchemes of reformation, all directed to the ſame end, a previous doubt occurs in the debate, whether the end itſelf be good, or even innocent—whether the influence ſo loudly complained of can be deſtroyed, or even diminiſhed, with ſafety to the ſtate. Whilſt the zeal of ſome men beholds this influence with a jealouſy, which nothing but its abolition can appeaſe, many wiſe and virtuous politicians deem a conſiderable portion of it to be as neceſſary a part of the Britiſh conſtitution as any other ingredient in the compoſition —to be that, indeed, which gives coheſion and ſolidity to the whole. Were the meaſures of government, ſay they, oppoſed from nothing but principle, government ought to have nothing but the rectitude of its meaſures to ſupport them; but ſince oppoſition ſprings from other motives, government muſt poſſeſs an influence to counteract that oppoſition—to produce, not a bias of the paſſions, but a neutrality; it muſt have ſome weight to caſt into the ſcale to ſet the balance even. It is the nature of power always to preſs upon the boundaries which confine it. Licentiouſneſs, faction, envy, impatience of control or inferiority; the ſecret pleaſure of mortifying the great, or the hopes of diſpoſſeſſing them; a conſtant willingneſs to queſtion and thwart whatever is dictated or even propoſed by another; a diſpoſition common to all bodies of men to extend the claims and authority of their order; above all, that love of power, and of ſhowing it, which reſides more or leſs in every human breaſt, and which, in popular aſſemblies, is inflamed, like every other paſſion, by communication and encouragement: theſe motives, added to private deſigns and reſentments, cheriſhed alſo by popular acclamation, and operating upon the great ſhare of power already poſſeſſed by the Houſe of Commons, might induce a majority, or at leaſt a large party of men in that aſſembly, to unite in endeavouring to draw to themſelves the whole government of the ſtate; or at leaſt ſo to obſtruct the conduct of public affairs, by a wanton and perverſe oppoſition, as to render it impoſſible for the wiſeſt ſtateſman to carry forwards the buſineſs of the nation in parliament with ſucceſs or ſatisfaction.

Some paſſages of our national hiſtory afford grounds for theſe apprehenſions. Before the acceſſion of James I. or at leaſt during the reigns of his three immediate predeceſſors, the government of England was a government by force; that is, the King carried his meaſures in parliament by *intimidation*. A ſenſe of perſonal danger kept the members of the Houſe of Commons in ſubjection. A conjunction of fortunate cauſes delivered at laſt the parliament and nation from ſlavery. That overbearing ſyſtem, which had declined in the hands of James, expired

pired early in the reign of his son. After the Restoration there succeeded in its place, and since the Revolution has been methodically pursued, the more successful expedient of influence. Now we remember what passed between the loss of terror and the establishment of influence. The transactions of that interval, whatever we may think of their occasion or effect, no friend of regal government would wish to see revived.—But the affairs of this kingdom afford a more recent attestation to the same doctrine. In the British colonies of North America, the late assemblies possessed much of the power and constitution of our House of Commons. The king and government of Great Britain held no patronage in the country, which could create attachment and influence sufficient to counteract that restless, arrogating spirit, which in popular assemblies, when left to itself, will never brook an authority that checks and interferes with its own. To this cause, excited perhaps by some unseasonable provocations, we may attribute, as to their true and proper original, we will not say the misfortunes, but the changes that have taken place in the British empire. The admonition, which such examples suggest, will have its weight with those who are content with the general frame of the English constitution; and who consider stability amongst the first perfections of any government.

We protest, however, against any construction, by which what is here said shall be attempted to be applied to the justification of bribery, or of any clandestine reward or solicitation whatever. The very secrecy of such negociations confesses or begets a consciousness of guilt; which, when the mind is once taught to endure without uneasiness, the character is prepared for every compliance. And there is the greater danger in these corrupt practices, as the extent of their operation is unlimited and unknown. Our apology relates solely to that influence, which results from the acceptance or expectation of public preferments. Nor does the influence, which we defend, require any sacrifice of personal probity. In political, above all other subjects, the arguments, or rather the conjectures on each side of a question, are often so equally poized, that the wisest judgments may be held in suspense. These I call subjects of *indifference*. But again, when the subject is not *indifferent* in itself, it will appear such to a great part of those to whom it is proposed, for want of information, or reflection, or experience, or capacity to collect and weigh the reasons by which either side is supported. These are subjects of *apparent indifference*. This indifference occurs still more frequently in personal contests; in which we do not often discover any reason of public utility, for the preference of one competitor to another. These cases compose the province of influence; that is, the decision in these cases will inevitably be determined by influence of some sort or other. The only question is, what influence shall be admitted? If you remove the influence of the crown, it is only to make way for influence from a different quarter. If motives of expectation and gratitude be withdrawn, other motives will succeed in their place, acting probably in an opposite direction, but equally irrelative and external to the proper merits of the question. There exist, as we have seen, passions in the human heart, which will always make a strong party against the executive power of a mixed government. According as the disposition of parliament is friendly or adverse to the recommendation of the crown, in matters which are really or apparently indifferent, as indifference hath

hath been now explained, the business of empire will be transacted with ease and convenience, or embarrassed with endless contention and difficulties. Nor is it a conclusion founded in justice or experience, that, because men are induced by views of interest to yield their consent or support to measures, concerning which their judgment decides nothing, they may be brought, by the same influence, to act in deliberate opposition to knowledge and duty. Whoever reviews the operations of government in this country since the Revolution, will find few even of the most questionable measures of administration, about which the best instructed judgment might not have doubted at the time; but of which he may affirm with certainty, that they were *indifferent* to the greatest part of those who concurred in them. From the success or the facility with which they who dealt out the patronage of the crown carried measures like these, ought we to conclude, that a similar application of honours and emoluments would procure the consent of parliament to councils evidently detrimental to the common welfare? Is there not, on the contrary, more reason to fear, that the prerogative, if deprived of influence, would not be long able to support itself? For when we reflect upon the power of the House of Commons to extort a compliance with its resolutions from the other parts of the legislature; or to put to death the constitution by a refusal of the annual grants of money, to the support of the necessary functions of government—when we reflect also, what motives there are, which, in the vicissitudes of political interests and passions, may one day arm and point this power against the executive magistrate—when we attend to these considerations, we shall be led perhaps to acknowledge, that there is not more of paradox than of probability, in that important but much decried apothegm, 'That an independent parliament is incompatible with the existence of the monarchy.'

An Enquiry into the Influence of Physical Causes upon the Moral Faculty. Being the substance of an Oration delivered before the American Philosophical Society, held in Philadelphia on the 27*th of February* 1786; *by* BENJAMIN RUSH, *M. D. and Professor of Chemistry in the University of Pensylvania.*

THE subject upon which I am to have the honour of addressing you is, 'An Inquiry into the Influence of Physical Causes upon the Moral Faculty.'

Our books of medicine contain many records of the effects of physical causes upon the memory—the imagination—and the judgment.

Persons who labour under the derangement, or want of these powers of the mind, are considered, very properly, as subjects of medicine; and there are many cases upon record that prove, that their diseases yielded to the healing art.

It is perhaps only because the disorders of the moral faculty have not been traced to a connection with physical causes, that medical writers have neglected to give them also a place in their systems of nosology, and that so few attempts have been hitherto made to lessen or remove them by physical as well as rational and moral remedies.

In treating of the effects of physical causes upon the moral faculty,

it might help to extend our ideas upon this subject, to reduce virtues and vices to certain species, and to point out the effects of particular causes, upon each particular species of virtue and vice; but this would lead us into a field too extensive for the limits of the present enquiry. I shall only hint at a few cases; and have no doubt but the ingenuity of my auditors will supply my silence by applying the rest.

It is immaterial, whether the physical causes that are to be enumerated, act upon the moral faculty thro' the medium of the senses—the passions—the memory—or the imagination. Their influence is equally certain, whether they act as remote, predisposing, or occasional causes.

1. The effects of Climate upon the moral faculty claim our first attention. Not only individuals, but nations, derive a considerable part of their moral, as well as intellectual character, from the different portions they enjoy of the rays of the sun. Irascibility—levity—timidity—and indolence, tempered with occasional emotions of benevolence, are the moral qualities of the inhabitants of warm climates; while selfishness, tempered with sincerity and integrity, form the moral character of the inhabitants of cold countries. The state of the weather, and the seasons of the year also, have a visible effect upon moral sensibility. The month of November, in Great Britain, rendered gloomy by constant fogs and rains, has been thought to favour the perpetration of the worst species of murder; while the vernal sun, in middle latitudes, has been as generally remarked for producing gentleness and benevolence.

2. The effects of Diet upon the moral faculty are more certain, tho' less attended to, than the effects of climate. 'Fulness of bread,' we are told, was one of the predisposing causes of the vices of the cities of the plain. The fasts so often inculcated among the Jews, were intended to lessen the incentives to vice; for pride—cruelty—and sensuality, are as much the natural consequences of luxury as apoplexies and palsies. But the *quality* as well as the quantity of aliment has an influence upon morals; hence we find the moral diseases that have been mentioned, are most frequently the offspring of animal-food. The prophet Isaiah seems to have been sensible of this, when he ascribes such salutary effects to a temperate and vegetable diet. 'Butter and honey shall he eat,' says he, '*that* he may know to refuse the evil, and to choose the good.'——But we have many facts which prove the efficacy of a vegetable diet upon the passions. Dr Arbuthnot assures us, that he cured several patients of irascible tempers, by nothing but a prescription of this simple and temperate regimen.

3. The effects of certain Drinks upon the moral faculty are not less observable than upon the intellectual powers of the mind. Fermented liquors of a good quality, and taken in a moderate quantity, are favourable to the virtues of candour, benevolence, and generosity; but when they are taken in excess, or when they are of a bad quality, and drank even in a moderate quantity, they seldom fail of rousing every latent spark of vice into action. The last of these facts is so notorious, that when a man is observed to be ill-natured or quarrelsome in Portugal, after drinking, it is common in that country to say, that 'he has drank bad wine.' While occasional fits of intoxication produce ill temper in many people, habitual drunkenness (which is generally produced by distilled spirits) never fails to eradicate veracity and integrity from the human mind. Perhaps this may be the rea-

reason why the Spaniards, in ancient times, never admitted a man's evidence in a court of justice who had been convicted of drunkenness.—— Water is the universal sedative of turbulent passions—it not only promotes a general equanimity of temper, but it composes anger. I have heard several well-attested cases, of a draught of cold water having suddenly composed this violent passion, after the usual remedies of reason had been applied to no purpose.

4. Extreme Hunger produces the most unfriendly effects upon moral sensibility. It is immaterial whether it acts by inducing a relaxation of the solids, or an acrimony of the fluids, or by the combined operation of both those physical causes. The Indians in this country whet their appetites for that savage species of war, which is peculiar to them, by the stimulus of hunger: hence, we are told, they always return meagre and emaciated from their military excursions.

5. Idleness is the parent of every vice. It is mentioned in the Old Testament as another of the predisposing causes of the vices of the cities of the plain. Labour of all kinds favours and facilitates the practice of virtue. The country life is a happy life; chiefly because its laborious employments are favourable to virtue and unfriendly to vice. It is a common practice, I have been told, for the planters in the southern States (of America), to consign an house-slave, who has become vicious from idleness, to the drudgery of the field, in order to reform him. The Bridewells and work-houses of all civilised countries prove, that labour is not only a very severe, but the most benevolent of all punishments, in as much as it is one of the most suitable means of reformation. Mr Howard tells us in his History of Prisons, that in Holland it is a common saying, 'Make men work, and you will make them honest.' And over the rasp and spin-house at Grœningen, this sentiment is expressed (he tells us) by a happy motto—

"Vitiorum semina—otium—labore exhauriendum."

7. The effects of excessive Sleep are intimately connected with the effects of idleness upon the moral faculty:—hence we find that moderate, and even scanty portions of sleep, in every part of the world, have been found to be friendly, not only to health and long life, but in many instances to morality. The practice of the Monks, who often sleep upon a floor, and who generally rise with the sun, for the sake of mortifying their sensual appetites, is certainly founded in wisdom, and has often produced the most salutary moral effects.

8. Too much cannot be said in favour of Cleanliness, as a physical mean of promoting virtue. The writings of Moses have been called by military men the best 'orderly book' in the world. In every part of them we find cleanliness inculcated with as much zeal as if it was part of the moral, instead of the Levitical law. Now, it is well known, that the principal design of every precept and rite of the ceremonial parts of the Jewish religion, was to prevent vice and to promote virtue. All writers upon the leprosy take notice of its connection with a certain vice. To this disease gross animal food, particularly swines flesh, and a dirty skin, have been thought to be predisposing causes—Hence the reason, probably, why pork was forbidden, and why ablutions of the body and limbs were so frequently inculcated by the Jewish law. Sir John Pringle's remarks, in his Oration upon Captain Cook's Voyage, delivered before the Royal Society in London, are very pertinent to this part

part of our subject.——'Cleanliness (says he) is conducive to health, but it is not so obvious that it also tends to good order and other virtues. Such (meaning the ship's crew) as were made more cleanly, became more sober,—more orderly—and more attentive to duty.'

9. Odours of various kinds have been observed to act in the most sensible manner upon the moral faculty. Brydone tells us, upon the authority of a celebrated philosopher in Italy, that the peculiar wickedness of the people who live in the neighbourhood of Ætna and Vesuvius, is occasioned chiefly by the smell of the sulphur and of the hot exhalations which are constantly discharged from those volcanos. Agreeable odours seldom fail to inspire serenity, and to compose the angry spirits.—Hence the pleasure, and one of the advantages of a flower garden.

10. As sensibility is the avenue to the moral faculty, every thing which tends to diminish it, tends also to injure morals.——The Romans owed much of their corruption to the sights of the contests of their gladiators, and of criminals with wild beasts. For these reasons, executions should never be public. Indeed, I believe there are few public punishments of any kind that do not harden the hearts of spectators, and thereby lessen the natural horror which all crimes at first excite in the human mind.

11. Cruelty to brute animals is another means of destroying moral sensibility. The ferocity of savages has been ascribed in part to their peculiar mode of subsistence. Mr Hogarth points out in his ingenious prints, the connection between cruelty to brute animals in youth and murder in manhood. The Emperor Domitian prepared his mind by the amusement of killing flies, for all those bloody crimes which afterwards disgraced his reign. I am so perfectly satisfied of the truth of a connection between morals and humanity to brutes, that I shall find it difficult to restrain my idolatry for that legislature, that shall first establish a system of laws to defend them from outrage and oppression.

12. The last mechanical method of promoting morality that I shall mention, is to keep sensibility alive, by a familiarity with scenes of distress from poverty and disease. Compassion never awakens in the human bosom, without being accompanied with a train of sister virtues—Hence the wise man justly remarks, that 'by the sadness of the countenance, the heart is made better.'

It will be sufficient only to mention Light and Darkness; to suggest facts in favour of the influence of each of them upon moral sensibility. How often do the peevish complaints of the night in sickness give way to the composing rays of the light of the morning! Othello cannot murder Desdemona by candle-light; and who has not felt the effects of a blazing fire upon the gentle passions?

It is to be lamented, that no experiments have as yet been made, to determine the effects of all the different species of Airs, which chemistry has lately discovered, upon the moral faculty. I have authority, from actual experiments, only to declare, that dephlogisticated air, when taken into the lungs, produces cheerfulness—gentleness—and serenity of mind.

It might help to enlarge our ideas upon this subject, to take notice of the influence of the different stages of society—of agriculture, and commerce—of soil and situation—of the different degrees of cultivation of taste, and of the intellectual powers—of the different forms of government—and lastly, of the different professions and occupations of mankind upon the moral faculty; but

but as these act indirectly only, and by the intervention of causes that are unconnected with matter, I conceive they are foreign to the business of the present enquiry.

Let it not be suspected from any thing that I have delivered, that I suppose the influence of physical causes upon the moral faculty renders the agency of divine influence unnecessary to our moral happiness. I only maintain, that the operations of the divine government are carried on in the moral as in the natural world,—by the instrumentality of second causes.

I will go one step further, and add in favour of divine influence upon the moral principle, that in those extraordinary cases, where bad men are suddenly reformed, without the instrumentality of physical—moral—or rational causes, I believe that the organization of those parts of the body, which form the link that binds it to the soul, actually undergoes a physical change *.

I shall not attempt to defend myself against the charge of enthusiasm in this place; for the age is at length arrived, so devoutly wished for by Dr Cheyne, in which men will not be deterred in their researches after truth by the terror of odious or unpopular names.

A Fable. By Mr Cumberland.

Pride is never more offensive than when it condescends to be civil; whereas vanity, whenever it forgets itself, naturally assumes good-humour. Nothing was ever more agreeable than the learned Vanessa t'other night, when I found her in a small circle over her fire-side, where a certain gentleman had taken the whole task of talking on himself, and left Vanessa nothing else to do but to show him just as much attention as served to make him belive she was listening, and left her at liberty to rest her own imagination in the mean-time.

I found this gentleman at the close of a pathetic narrative he had been giving of some adventure which he had met with in his travels, and which he wound up with saying—'I am afraid, ladies, this story has made you melancholy.' If he had said *weary*, he had been nearer to the truth: Methought Vanessa once in her life forgot her usual politeness, when she answered him—'Oh! no; not at all'—but she was thinking of something else, and the story I should guess had been very circumstantial; so that I heartily forgave her. The talking gentleman, however, was not disposed to take her word, but stuck to his opinion, and had so much consideration for the company, as to promise them another story, which should be altogether as diverting as the former one had been mournful. There was an effort in the countenance of Vanessa, which convinced me of her good-humour; she strove to welcome this promise with a smile; but it was a smile that cost her some pains to produce, and if the talker had possessed but one grain of intuition, he must

* St Paul was suddenly transformed from a persecutor into a man of a gentle and amiable spirit. The manner in which this change was effected upon his mind, he tells us in the following words:——"Neither circumcision availeth any thing, nor uncircumsion, but the new creature.—From henceforth let no man trouble me; for I bear in *my body* the *marks* of our Lord Jesus.' Galatians vi. 15. 17.

must have discovered that all such promises cut up performance, and that no story will endure a preface. I felt at that moment all the awkward embarrassment of his situation as if it had been my own; and it was a sensible relief to me, when Vanessa gave a little hitch to her chair, as if drawing nearer to the story-teller, and at the same time stooping forward, put herself into a listening attitude. She never appeared so amiable in my eyes, and I began to take heart—*What pains and trouble,* thought I, *does this poor man take to make himself agreeable, when every struggle carries him further from his point! And how little does he know what an easy thing it is to those, who have the secret of succeeding without any effort at all!*—I use almost the very words of a contemporary author, and I am obliged to him for them.

As for the story, which now followed, there is no occasion to repeat it; if it had made its entrance without a herald; if it had grown out of the conversation naturally, and not been grafted in against nature; and if it had been less prolix, or told with more point, the story had not been amiss; it was a good one in its own country, but it was lamed in its journey, and Vanessa did not seem exactly to know when it was finished, until the relater made a second apostrophe, hoping he had now repaired all former damages, and reinstated the ladies in their usual good spirits. Vanessa now found it necessary to say something; and well knowing, without doubt, that people like to be treated as if they had sensibility, although they have none, she passed a few compliments upon the story very neatly turned; when an elderly gentleman (who, as I afterwards found out, was father to the talking gentleman) observed to him, that as he had made us grave, and made us merry, nothing now remained but to make us wise.—'and who so fit for that purpose,' added he, 'as the lady of the house herself?' Vanessa very aptly replied, that she knew but one way to impose that belief on the company, and that was by keeping silence.—'And what is so edifying,' resumed he, 'as to keep silence? What is so good a lesson of wisdom, as to see one, who can talk so well, forbear to do it, until other tongues have run their course?'—I stole a glance at the talkative gentleman, and to my utter surprize he was so far from being sensible of the rebuff, that he was actually preparing for another onset.—'What you remark upon silence,' cried he, 'puts me in mind of an admirable story.'—'That may well be,' answered the old gentleman; 'but give me leave first to tell you a story, that may put you in mind of silence.'—

'Jupiter and Apollo came down from Olympus upon a visit to King Midas: Mercury had been dispatched to apprise him of the guests he was to entertain, and to signify to him, that it was the pleasure of the gods to be received with no extraordinary honours, but to be considered only as travellers, who came to pay a visit to his court, and take a view of his capital. On the day appointed, Jupiter, in the person of an elderly Athenian gentleman, and Apollo as his son, presented themselves in the great saloon of the palace: Midas, surrounded by his courtiers, and glittering in his richest robes, received the gods habited in this simple attire, and unattended. The injunctions of Mercury were neglected, for the feast was the most sumptuous that art and luxury could devise; and the gods were disgusted with the vanity of their host, and the profusion of his entertainment. When Midas had thus contrived to display the wealth and splendour of his court to his celestial guests, his next study was to impress them with an

an opinion of his talents and accomplishments: He discoursed to Jupiter, without ceasing, upon his maxims and rules of government; he treated him with innumerable anecdotes and events, calculated to set off his own wisdom, consequence, and good policy; and of every tale he made himself the hero. The courtiers kept silence through fear, the deities through contempt; no voice was heard but the voice of Midas. He had not the sense to discern the impropriety of his being an incessant talker, when he ought only to have been a respectful hearer; and so consummate was his vanity, that having possessed Jupiter with impressions, as he foolishly imagined, of his wisdom and science, he flattered himself nothing was wanting but to recommend himself to Apollo by a specimen of his accomplishments in music and poetry. A band of minstrels were summoned, who performed a kind of prelude on their harps by way of flourish before the master artist began, when Midas, starting from his seat as if with sudden inspiration, seized his lyre, and struck up a strain, which he accompanied with his voice, whilst his self-conceit inspired him to believe he could rival Apollo himself in harmony, and even provoke him to envy.

'As soon as Midas laid down his lyre, the gods rose up to depart; when instead of those applauses which he looked for, and expected as a tribute due to his art even from the immortals themselves, Jupiter, turning towards him with a frown, which brought into his countenance the inherent majesty of the thunderer, thus accosted him:—"Had you entertained us, O Midas, in the manner I prescribed, and met the condescension of the gods with the modesty that becomes a mortal, we had left a blessing with our host instead of a reproof: But when you affected to dazzle me, who am myself the dispenser of all mortal attainments, with the vain display of your wealth and wisdom; and when you rashly assailed the ears of Apollo himself, who presides over music and poetry, with the barbarous jingle of your lyre, and the hoarse untuneable dissonance of your voice, you foolishly forgot both yourself and us; and by talking and singing without intermission, when you should rather have listened to us with attention, you reverse the application of those faculties I have bestowed upon you, not considering that when I gave to man two organs of hearing, and only one of speech, I marked out the use he was to make of these dispensations: To remind you therefore of my design and your duty, I shall curtail your tongue and lengthen your ears."—Jupiter ceased speaking; and whilst the deities re-ascended to Olympus, the ears of the monarch sprouted up into the ears of an ass.'

The moral of the fable, and the personal application of it, were too obvious to be mistaken by any of the company. Vanessa's sensibility suffered visibly on the occasion; but she soon broke the painful silence; and addressing herself to the old gentleman—'I am obliged to you for your fable,' says she, 'and shall edify by the moral; but still I cannot help the weakness of a woman, and must feel a compassion for poor Midas, whose trespass being of a good-humoured sort, deserved more mercy than it met with.—I confess the art of being agreeable, frequently miscarries through the ambition which accompanies it. Wit, learning, wisdom—what can more effectually conduce to the profit and delight of society? Yet I am sensible that a man may be too invariably wise, learned, or witty, to be agreeable: And I take the reason of this to be, that pleasure cannot be bestowed by the simple and unmixed exertion of any one

one faculty or accomplishment; if every word a man speaks is to be wit or wisdom, if he is never to relax either in look or utterance from his superiority of character, society cannot endure it. The happy gift of being agreeable seems not to consist in one, but in an assemblage of talents tending to communicate delight; and how many are there who, by easy manners, sweetness of temper, and a variety of other undefinable qualities, possess the power of pleasing without any visible effort, without the aids of wit, wisdom, or learning, nay, as it should seem, in their defiance; and this without appearing even to know that they possess it? Whilst another, by labouring to entertain us too well, entertains us as poor Midas did his visitors.' *Observer.*

A fancied Scene in the African Slave Trade *.

TO place in the clearest and most conspicuous view, the treatment which the unfortunate Africans uniformly undergo, when they are put into the hands of the traders, we shall throw a considerable part of our information on this head into the form of a narrative: we shall suppose ourselves, in short, on the continent of Africa, and relate a scene, which, from its agreement with unquestionable facts, might not unreasonably be presumed to have been presented to our view, had we been really there.

And first, let us turn our eyes to the cloud of dust that is before us. It seems to advance rapidly, and, accompanied with dismal shrieks and yellings, to make the very air that is above it tremble as it rolls along. What can possibly be the cause? Let us inquire of that melancholy African, who seems to walk dejected near the shore; whose eyes are stedfastly fixed on the approaching object, and whose heart, if we can judge from the appearance of his countenance, must be greatly agitated.

'Alas!' says the unhappy African, 'the cloud that you see approaching is a train of wretched slaves. They are going to the ships behind you. They are destined for the English colonies; and if you will stay here but for a little time, you will see them pass. They were last night drawn up upon the plain which you see before you, where they were branded upon the breast with an *hot iron;* and when they had undergone the whole of the treatment which is customary on these occasions, and which I am informed that you Englishmen at home use to the *cattle* which you buy, they were returned to their prison. As I have some dealings with the members of the factory which you see at a little distance (though thanks to the Great Spirit, I never dealt in the *liberty* of my fellow-creatures), I gained admittance there. I learned the history of some of the unfortunate people whom I saw confined, and will explain to you, if my eye should catch them as they pass, the real causes of their servitude.'

Scarcely

* From an *Essay on the Slavery and Commerce of the Human Species, particularly the African.* By Thomas Clarkson, 8vo, 5s. A systematic treatise, divided into three parts. In the first, Mr Clarkson gives the history of slavery; in the second, he treats of the slave trade; and in the third, of the slavery of the Africans in the European colonies. It is an elaborate, sensible, dispassionate, and eloquent performance, and speaks conviction in every line.

Scarcely were these words spoken when they came distinctly into sight. They appeared to advance in a long column, but in a very irregular manner. There were three only in the front, and these were chained together. The rest that followed seemed to be chained by pairs; but by pressing forward, to avoid the lash of the drivers, the breadth of the column began to be greatly extended, and ten or more were observed abreast.

While we were making these remarks, the intelligent African thus resumed his discourse. 'The first three whom you observe at the head of the train to be chained together, are prisoners of war. As soon as the ships that are behind you arrived, the news was dispatched into the inland country; when one of the petty kings immediately assembled his subjects, and attacked a neighbouring tribe. The wretched people, though they were surprised, made a formidable resistance, as they resolved, almost all of them, rather to lose their lives than survive their liberty. The person whom you see in the middle is the father of the two young men, who are chained to him on each side. His wife and two of his children were killed in the attack; and his father being wounded, and, on account of his age, *incapable of servitude*, was left bleeding on the spot where this transaction happened.

'With respect to those who are now passing us, and are immediately behind the former, I can give you no other intelligence, than that some of them, to about the number of thirty, were taken in the same skirmish. Their tribe was said to have been numerous before the attack; these, however, are *all that are left alive*. But with respect to the unhappy man who is now opposite to us, and whom you may distinguish, as he is now looking back and wringing his hands in despair, I can inform you with more precision. He is an unfortunate convict. He lived only about five days journey from the factory. He went out with his King to hunt, and was one of his train; but, through too great an anxiety to afford his royal master diversion, he roused the game from the covert rather sooner than was expected. The King, exasperated at this circumstance, immediately sentenced him to slavery. His wife and children, fearing lest the tyrant should extend the punishment to themselves, *which is not unusual*, fled directly to the woods, where they were all devoured.

'The people whom you see close behind the unhappy convict, form a numerous body, and reach a considerable way. They speak a language which no person in this part of Africa can understand, and their features, as you perceive, are so different from those of the rest, that they almost appear a distinct race of men. From this circumstance I recollect them. They are the subjects of a very distant prince, who agreed with the *slave-merchants, for a quantity of spirituous liquors*, to furnish him with a stipulated number of slaves. He accordingly surrounded, and set fire to one of his own villages in the night, and seized these people, who were unfortunately the inhabitants, as they were escaping from the flames. I first saw them as the merchants were driving them in, about two days ago. They came in a large body, and were tied together at the neck with leather thongs, which permitted them to walk at the distance of about a yard from one another. Many of them were loaden with elephants teeth, which had been purchased at the same time. All of them had bags, made of skin, upon their shoulders; for as they were to travel, in their way from the great mountains, thro' bar-

barren ſands and inhoſpitable woods for many days together, they were obliged to carry water and proviſions with them. Notwithſtanding this, many of them periſhed, ſome by hunger, but the greateſt number by fatigue, as the place from whence they came is at ſuch an amazing diſtance from this, and the obſtacles, from the nature of the country, ſo great, that the journey could ſcarcely be completed in ſeven moons.'

When this relation was finiſhed, and we had been looking ſtedfaſtly for ſome time on the crowd that was going by, we loſt ſight of that peculiarity of feature which we had before remarked. We then diſcovered that the inhabitants of the depopulated village had all of them paſſed us, and that the part of the train to which we were now oppoſite was a numerous body of kidnapped people. Here we indulged our imagination. We thought we beheld in one of them a father, in another an huſband, and in another a ſon; each of whom was forced from his various and tender connections, and without even the opportunity of bidding them adieu. While we were engaged in theſe and other melancholy reflections, the whole body of ſlaves had entirely paſſed us. We turned almoſt inſenſibly to look at them again, when we diſcovered an unhappy man at the end of the train, who could ſcarcely keep pace with the reſt. His feet ſeemed to have ſuffered much from long and conſtant travelling, for he was limping painfully along.

'This man,' reſumes the African, 'has travelled a conſiderable way. He lived at a great diſtance from hence, and had a large family for whom he was daily to provide. As he went out one night to a neighbouring ſpring, to procure water for his thirſty children, he was kidnapped by two *ſlave hunters*, who ſold him in the morning to ſome country merchants for a *bar of iron*. Theſe drove him, with other ſlaves procured almoſt in the ſame manner, to the neareſt market, where the Engliſh merchants, to whom the train that has juſt now paſſed us belongs, purchaſed him and two others, by means of their travelling agents, for a *piſtol*. His wife and children have been long waiting for his return. But he is gone for ever from their ſight: and they muſt be now diſconſolate, as they muſt be certain, by his delay, that he has fallen into the hands of the *Chriſtians*.

'And now, as I have mentioned the name of *Chriſtians*, a name by which the Europeans diſtinguiſh themſelves from us, I could wiſh to be informed of the meaning which ſuch an appellation may convey. They conſider themſelves as *men*; but us unfortunate Africans, whom they term *Heathens*, as the *beaſts* that ſerve us. But ah! how different is the fact! What is *Chriſtianity*, but a ſyſtem of *murder* and *oppreſſion*? The cries and yells of the unfortunate people, who are now ſoon to embark for the regions of ſervitude, have already pierced my heart. Have you not heard me ſigh while we have been talking? Do you not ſee the tears that now trickle down my cheeks? and yet theſe hardened *Chriſtians* are unable to be moved at all: nay, they will ſcourge them amidſt their groans, and even ſmile while they are torturing them to death. Happy, happy Heatheniſm! which can deteſt the vices of Chriſtianity, and feel for the diſtreſſes of mankind.'

'But' we reply, 'You are totally miſtaken: *Chriſtianity* is the moſt perfect and lovely of moral ſyſtems. It bleſſes even the hand of perſecution itſelf, and returns good for evil. But the people againſt whom you ſo juſtly declaim, are not

Chriſtians. They are *infidels;* they are *monſters.* They are out of the common courſe of nature. Their countrymen at home are generous and brave. They ſupport the ſick, the lame, and the blind. They fly to the ſuccour of the diſtreſſed. They have noble and ſtately buildings for the ſole purpoſe of benevolence. They are, in ſhort, of all nations, the moſt remarkable for humanity and juſtice.'

'But why then,' replies the honeſt African, 'do they ſuffer this? Why is Africa a ſcene of blood and deſolation? Why are her children wreſted from her to adminiſter to the luxuries and greatneſs of thoſe whom they never offended? And why are theſe diſmal cries in vain?'

'Alas!' we reply again, 'can the cries and groans, with which the air now trembles, be heard acroſs this extenſive continent? Can the ſouthern winds convey them to the ear of Britain? If they could reach the generous Engliſhman at home, they would pierce his heart, as they have already pierced your own. He would ſympathiſe with you in your diſtreſs; he would be enraged at the conduct of his countrymen, and reſiſt their tyranny.'—

But here a ſhriek, unuſually loud, accompanied with a dreadful rattling of chains, interrupted the diſcourſe. The wretched Africans were juſt about to embark: they had turned their face to their country, as if to take a laſt adieu, and, with arms uplifted to the ſky, were making the very atmoſphere reſound with their prayers and imprecations.

Anecdotes *of* Celebrated Painters.

Titiano Vecelli,

Died 1576, *aged* 96. *Painted Hiſtory, Portrait, and Landſcape.*

Titian, deſcended of the noble and ancient family of Vecelli, was born at the caſtle of Cador in Friuli, a province in the ſtate of Venice, in the year 1480. At an early age he diſcovered his inclination for painting, and was placed by his uncle, a perſon of diſtinction at Venice, under the care of Giovanni Bellini, a painter of ſome reputation at that time. He continued for ſeveral years with this maſter; but upon ſeeing ſome of the works of Giorgione, who had diſtinguiſhed himſelf by his animated ſtyle of colouring, he attached himſelf cloſely to his manner, in preference to that of Bellini. According to ſome authors he became his diſciple; but had not been long with him when he painted a Judith after his manner, for which every body highly praiſed Giorgione, believing it his production, and affirming it to be his maſter-piece; but he was obliged to confeſs that it was the performance of Titian, and jealouſy ſoon broke off their connection.

Having been invited to Rome by the Cardinal Farneſe, he painted there many hiſtorical ſubjects, which, on account of the force and beauty of colouring, were deſervedly admired by Michael Angelo and the other great maſters of the Roman ſchool; but they alſo obſerved and pretended to lament his want of knowledge of the antique, and his conſequent inaccuracy of deſign; a fault chiefly obſervable in his figures of men; for in thoſe of women and boys his taſte is more elegant.

As Titian was the beſt portrait

painter

painter of his age, every prince and perſon of rank was ambitious of ſitting to him. To be delivered to poſterity in the glowing colours of his pencil, ſeemed in ſome degree an anticipation of immortality.

He painted the portrait of the Emperor Charles V. three ſeveral times; and that monarch uſed to ſay that he had thrice been made immortal by the hands of Titian. Upon Titian's preſenting him with a picture of the Annunciation, for which his countrymen the Venetians had refuſed to pay him more than two hundred ſcudi, Charles rewarded him for the preſent with a thouſand. He invited Titian into Spain, and preſſed him to comply, uſing many promiſes and ſome intreaties; anxious to wreſt the palm of glory from the brows of his rival Francis in arts as well as arms, he perceived there was no other living merit but Titian's which he could oppoſe to that of Leonardo de Vinci. In the year 1548 Titian complied with the Emperor's invitation; and from that period till 1553 he reſided in Spain: during this reſidence he compoſed many admirable works, and received many princely rewards. Charles gave him the key, the order of Santiago at Bruſſels, and in 1553 conſtituted him a Count Palatine of the empire.

Theſe favours alarmed the jealouſy of the nobles both of Germany and Spain; but their envy drew no oother anſwer from Charles, than that he had many nobles in his empire and but one Titian. The artiſt, who was at ſome diſtance employed upon a picture, overheard the retort with conſcious ſatisfaction, and as he made his reverence to the Emperor, dropped a pencil on the floor. The courteous monarch took it up, and delivering it to him, confounded by this ſecond mark of his condeſcenſion, added, *That to wait on Titian was a ſervice for an Emperor.* Charles did not only grace this eminent artiſt with the ſplendid ornaments and titles above-mentioned, he gave him more ſolid marks of his favour, appointing him rents in Naples of two hundred ducats annually, beſides a munificent compenſation for every picture he executed.

Titian had quitted Spain before Philip took poſſeſſion of the throne. But as ſoon as that monarch had conceived the idea of enriching the royal convent with every thing ſuitable to the magnificence of its ſcale, and which the mines of America, that flowed in upon his treaſury could procure, he caſt his eyes towards his father's favourite painter Titian, then returned into his own country, and gave him ſeveral commiſſions for pictures.

The pictures which Titian made in Spain, and thoſe he ſent into Spain, form of themſelves a large and magnificent collection. A late traveller ſpeaks with rapture of the Sleeping Venus which was given by Philip IV. to our Charles I. when Prince of Wales, upon the vſit he made in Spain, and which, after the death of that unhappy monarch, was purchaſed by the Spaniſh ambaſſador in England. To attempt, ſays Mr Cumberland, any deſcription of this Sleeping Venus, appears to me impoſſible. A graceful turn of the neck gives the full countenance to the ſpectator, in which the maſter-artiſt has diſplayed beauty and ſweetneſs of the divineſt ſort, with the moſt perfect innocence of character; the limbs are elegantly and decently diſpoſed, the hues are glowing and tranſparent, the outline round and glittering, and the local lights and ſhades produced by thoſe tender and imperceptible touches that form the magic of Corregio; in ſhort, it is a miracle of art, and was ſo decidedly the *chef d'œuvre* of the maſter, that, after ſeveral efforts to rival his own matchleſs work, he quitted this ſelf-emu-

lation in despair. It had a narrow escape from the flames of the Pardo; which fatal accident being reported to Philip IV. then on the throne, he instantly demanded if the Titian-Venus had escaped the conflagration? The messenger assured him that it was saved: *Then*, replied the King, *all other losses may be supported.*

Titian was the intimate friend of the poets Ariosto and Aretin, and painted both their portraits: They, on the other hand, employed their talents in publishing his fame to the world. Ariosto introduced his panegyric in the Orlando, and Aretin interested himself in first making his merits known to the Emperor Charles V.

When Henry III. of France was passing through Venice in his return from Poland, wishing to become acquainted with Titian, he went to visit him. Titian showed him all his works; and perceiving that Prince to be highly delighted with some of his paintings, he in the politest manner begged he would do him the honour to accept of them.

Towards the close of his days, this celebrated artist was desirous of retouching several of his works; which, owing to the failure of his sight, appeared to him not to have sufficient colouring: but his pupils, afraid that he would only spoil them, mixed the colours which they presented to him, with the oil of olives, which does not dry, and in his absence wiped it off; by which means they preserved to after ages many of his most valuable works, which otherwise, through the frailty of old age, would have been almost destroyed.

Altho' Titian died of the plague, he was, however, publicly interred; and his fellow-citizens bestowed upon him all those marks of attention which are generally refused to the unhappy victims of that dreadful disease.

The two most celebrated paintings of this artist are, the Last Supper, preserved in the Refectory at the Escurial in Spain, and the representation of Christ crowned with thorns, at Milan. With respect to the first of these, which is known to all Europe as a miracle of the art, in a letter of Titian to Philip, which is preserved, he informs the King, that he had been seven years employed in painting it. This must surely be understood with latitude as to other intermediate compositions; for, although the artist, as it is well known, lived to a very uncommon age, yet the life of a patriarch would scarce suffice to warrant undertakings of such labour, nor would the reward of 2000 golden scudi, which the King sent him by the way of Genoa, and which was in fact a magnificent price in those times, be a proportionable compensation for the dedication of so great a portion of his time.

The endless variety of his works, scattered over all Europe, are occasionally mentioned with admiration by most of the modern travellers.

The following are a few of the best prints that have been engraved from the works of this celebrated master.

Christ with the Disciples at Emmaus; known by the name of the *Table-cloth*, on account of the exquisite manner in which that piece of drapery is executed; by *Ant. Masson.* A chef d'œuvre in the art. It was also engraved by *Chauveau.*

Entombing of Christ, by *G. Rousselet.* Another by *Pontius.*

Jupiter and Antiope, by *B. Baron.*

The Cornaro Family, by the same.

Venus and Adonis, by *Strange.*

Venus asleep, by the same. And Danaë, the Companion. Also Venus blinding Cupid.

Titian and his Mistress; an etching by *Vandyke.*

The Lovers of the Gods, in nine prints, by *J. Smith.* Also by *P. van Gunst*, copied from Smith.

Christ presented to the People, by *Hollar.*

The Alliance of Venus with Ceres and Bacchus, by *J. Matham.*

The Virgin Mary adoring the Infant Jesus, by *J. M. Moreau.*

Judith with the Head of Holofernes under her feet; by *J. Piccini.*

Three Etchings of Bacchanalian Boys and Cupids, by *J. A. Podesta.*

Emblem of Human Life, by *S. F. Ravenet.*

A Magdalene, by *M. Rota.* Also by the same, the Martyrdom of St Peter; the Tribute Money; Prometheus chained to the Rock; and a Repose, with an Angel getting a bough from a tree.

A Crowning with Thorns, by *L. Scaramuccia.* Another by *M. Rota.*

A Sleeping Venus, by *Facius.* Another by *P. Soutman.*

Virgin, Child, St Catharine, and two men kneeling before them; an etching inscribed *Titianus F.* and supposed by some to be executed by himself.

Ganymede, by *D. Cunego.*

A Repose, with Tobit and the Angel in the distance, by *C. Visscher.* The same subject, by *P. de Jode, Blœmart, Winstanley, Fessard, Mozin, Moro,* &c.

Christ appearing to M. Magdalene, by *Tardieu.*

The Magdalene adoring a Crucifix, by *J. Smith.*

Portraits: Of Charles V. by *Suydernoef:* Of Francis I. by *Petit:* Of P. Aretin, by *Hollar:* Of himself, by *Aug. Caracci,* by *Edelinck,* &c.

The PRESENT TIMES *.

North America.

Every revolution in government involves in its consequences many particulars which were not foreseen by those who effected it; and unexpected calamities often do more than counterbalance those evils which originally prompted to change, or what, for a time, is called *reformation.* The North Americans, when they raised their views to sovereign independence, and fortified their resolutions by the accession of powerful allies; when success attended their exertions, and they indulged in all the gay anticipations of unbounded commerce, wealth, liberty, and national grandeur and glory, were little aware their power would be defied, their flag insulted, and their commerce crushed by the corsairs of Barbary. These pirates, having long harrassed the trade of the Americans with impunity in the Mediterranean, and on the western coasts of Europe, have at last carried their attacks even to the American shores, determined to pursue their prey wherever they can find them. The ransoms they demand for American prisoners are immense; and such as, it would appear, they are neither able, nor very willing on all occasions, to disburse. The Americans endeavour to excite a maritime confederacy against the Africans. In this attempt they have not yet succeeded. The Spaniards, it seems, have made their peace with the pirates, for a time, at the expence of a very heavy tribute. France, England, and the northern trading nations appear to be willing, as usual, to purchase peace by the usual presents. The Portuguese will no doubt observe, as hertofore, the same policy. The only remaining hope, therefore, to the Americans, is, that they may be able to form a defensive alliance at sea with the Pope,

* Polit. Her.

Pope, the Venetians, and the other Italian ſtates and princes; who, from vicinity of ſituation, are and always will be in a ſtate of hoſtility with the ſtates of Barbary. It may be thought, ſhould war be commenced between the Turks and Ruſſians, that the latter would accede to the maritime confederacy propoſed by the Americans. But, in caſe of ſuch a war, the face of affairs in Europe would be ſo much changed, as to ſuperſede the deſign in queſtion. For the other maritime powers would ſoon be drawn into the quarrel. The arms of Ruſſia, at ſea and land, would be ſufficiently occupied by the Turks and their allies: the general iſſue of the war, not the protection of trade in the Mediterranean, would be the great object with the contending parties: nor would interfering powers unite in a common reſiſtance to a ſet of pirates, who might be induced to ceaſe from hoſtilities, and even drawn over to the ſide of whichſoever of the parties ſhould be the moſt liberal in their contributions.

Now, ſuppoſing that a maritime league ſhould be entered into againſt the Moors by the Americans, the Pope, the Venetians, and the other Italian ſtates and princes, the pirates would carry on a predatory war with advantage againſt them all. The united fleet of the Americans and Italians, ſuppoſing it to exceed in ſtrength any that could be fitted out by Tunis, Tripoli, and Algiers, could not put a ſtop to piracies in every quarter. Single ſhips would rove the ſeas as uſual, and in the winds, tides, currents, and friendly ports on the Barbary and Turkiſh coaſts, elude the vigilance of their confederated enemies.

The experience of centuries, and particularly a late vigorous effort by the Spaniards, proves the difficulty of reducing the principal ports of the ſtates of Barbary. They would avoid a general and deciſive engagement at ſea: to ruin their ſea-port towns would be found impracticable: the war would be prolonged with various ſucceſs, but without a deciſive blow on either ſide. In the mean time the elements would operate more againſt the united fleet approaching to the coaſt of Barbary, than againſt the Africans in poſſeſſion of the coaſt and divers creeks and harbours. The pirates would make the war feed itſelf; the confederates would carry it on at an immenſe expence; and the Americans, in ſundry reſpects, in an attack on the ſtates of Barbary, would find themſelves in a ſimilar ſituation to that in which the Britons were placed, when they attempted to ſubdue the revolting ſtates of America.

Another enemy that the Americans, as appears from recent accounts, muſt ſoon encounter, either in arms, or what is almoſt as terrible to ſo poor a people, by vaſt ſums of money, is the Indians; who, like the corſairs of Barbary, hold the new independent ſtates as upſtarts, and unworthy of the ſame regard that is due to other nations: of ſuch importance is the venerable air of antiquity, in matters of authority, even in the eyes of ſavages and barbarians.

To theſe enemies of the North Americans is added a ſcarcity of money, want of credit, and what is the natural reſult of the whole, ſtagnating commerce. The Americans imagined, with a credulity not a kin to their uſual ſagacity and foreſight, but which was very natural to the enthuſiaſm of an excited people, ſince all men, even in their moſt tranquil moments, are prone to believe what they wiſh to be true, that no ſooner ſhould their independence be aſſerted by themſelves, and recognized by the European nations, than their flag would fly triumphant in every ſea, and that every wind would waft in-

to their ports the commerce of the whole world. A free trade with every nation was the grand object of their wiſhes and of their hopes. But their allies, as well as their old friends or maſters, had colonies and ſettlements dearer to them ſtill than the Americans; and their own proſperity was nearer their hearts than that of their confederates. Spain, France, Holland, England, were equally tenacious of the excluſive trade and navigation of their diſtant dependencies; and the Americans were aſtoniſhed to find themſelves treated as aliens by friend and foes.

But although the North Americans, from the ravages of the Algerines and other Barbary corſairs, from the threatening commotions and preparations of the Indians, from the ſcarcity of money, the want of credit, the excluſion from the trade with the Spaniſh, French, Dutch, and Engliſh ſettlements, are forced to encounter many difficulties which they did not expect when they firſt raiſed the ſtandard of independence; yet, as unforeſeen evils often ariſe out of what appear to be mighty advantages, ſo unthought of good often accompanies or flows from what are regarded as great misfortunes. The common difficulties with which the Americans have now to ſtruggle, are a common band of union; without which, provinces ſo widely ſeparated from each other, and differing in religion, manners, and cuſtoms, would be in danger of crumbling into pieces, and of falling back, each of them ſeparately, under ſome foreign yoke. A principle of common apprehenſion and alarm firſt united, and afterwards preſerved an union among the Seven United Provinces of the Netherlands. Such a principle of difficulty and dread appears to be neceſſary, at leaſt in the preſent poſture of affairs, for preſerving the confederacy among the United States of North America.

It is generally underſtood that the American envoy has given in a menacing memorial to the Britiſh cabinet, relative to the prohibition of the Americans from a ſhare in the Weſt India trade. It is to be hoped that there is firmneſs and good ſenſe enough in adminiſtration, at leaſt in parliament and the Britiſh nation at large, to know how to eſtimate and to treat ſuch memorials.

South America.

In South America, we hear now and then of ſome faint commotions among the natives, and the provincials or deſcendents of Spaniards. But theſe are quickly ſuppreſſed by the vigour and vigilance of the Spaniſh government. The preſent ſituation of the North Americans is not indeed calculated to fan that flame of liberty, which an imitation of their example at firſt excited in different nations.

The Northern Powers.

The Ruſſians are buſily employed in increaſing their naval ſtrength. Two fleets are fitted out; their deſtinations are not yet known, but the general aſpect of affairs naturally leads every ſpeculator on outward appearances to conjecture, that all naval and military preparations in Ruſſia are pointed either directly or indirectly againſt the Turks. Continued diſputes between the Georgians, now under the protection of the Ruſſians, and the Leſghis Tartars, who acknowledge a kind of ſubjection to the Porte, and ſome advantages gained over the former by the latter, have rouſed the pride of the Ruſſian court; and a memorial, in the firmeſt tone, has demanded of the divan a redreſs of grievances. In the mean time, the Emperor keeps on foot, and even continues to augment his land forces towards the confines of Turky; and requires, with a threatening air, ſuch a ſettlement of boun-

boundaries as he judges the fittest for the safety and extension of his dominions. So that there appears daily more and more ground for expecting a speedy war between the Turks on the one part, and the Russians and Imperialists on the other. The conflict here, to all human appearance, would be unequal: for, it would seem, that there is a collusion, and a system of partitioning policy on foot among the Imperialists and Austrians, and the old allies of the Porte, the French. Yet should the Turks make a brave and vigorous resistance, it is not improbable that they might find new allies among those princes and states who cannot but entertain a jealousy of the designs of this most formidable triumvirate. When an inferior power makes a more vigorous and prolonged resistance against a superior than there was reason to expect, it commonly happens that they find assistance from some quarter or other; those latent jealousies and hatreds against the ambitious oppressor, which had been smothered by fear, being called forth into action by the hope of victory. Thus the Hollanders, at first, struggled against the Spaniards, alone and without any allies; but when they proved, by their obstinate valour, that, with assistance, they would probably be able to effect their independence, they found assistance both from Henry IV. of France, and Queen Elizabeth of England. Thus, too, the Americans, universally considered as a very unequal match to the English, at first fought their own battles alone; but after they had rendered it probable, that with assistance they would make good their independence, they received that assistance from France, Spain, and Holland. In like manner, if the Turks should sink under the first impressions of the united force of the Imperialists and Russians, other powers would be eager to divide the spoil with the conquerors, but none would take part with the vanquished. If, on the other hand, religious enthusiasm, or the courage of despair, or any other cause, should rouse an intrepid spirit of resistance in the race of Othman, then would allies spring up in different quarters. The Prussians, the Poles, and other nations, might support a contest, which would keep their enemies in play, at least, if it should not humble their power.

If what is commonly believed be indeed founded in truth, that there is a concert formed among the Russians, the Imperialists, and the House of Bourbon, for extending their respective governments over such of the dominions of their neighbours as they think would most naturally fall under their several empires, then undoubtedly, however whimsical it may appear at first sight, a regard to general liberty, as well as particular independence, would naturally incline the British nation, as well as the different states in Germany, and the north, to espouse the cause of the Grand Signior.

We have lately seen in Sweden a picture, in miniature, of the natural progress of affairs in modern Europe: a progress at once towards humanity and refinement, and monarchical government. The crime of infanticide, in which shame has a greater share than cruelty, is henceforth to be punished in that kingdom, not by death, but by imprisonment and stripes; and the right of primogeniture is established in inheritance, which certainly tends to draw power with wealth into the hands of the few from those of the many.

Austrian Netherlands.

The Austrian Netherlands have enjoyed a longer peace since the treaty of Aix-la-Chapelle than they have ever enjoyed since they were

the residence of the native Dukes of Burgundy. This circumstance of peace, prolonged for nearly half a century, joined to the exuberant fertility of the soil, the natural industry of the inhabitants, mild and equal laws, and distance from the seat of government, has rendered these provinces more beautiful, highly cultivated, and prosperous on the whole, notwithstanding the restrictions in trade imposed by the peace of Munster, than they have ever been since the emancipation of the United Provinces from the yoke of the Spaniards. The good agreement between Austria and France promises a continuance of their tranquillity; but, if we may judge from present appearances, they are destined to fall under the government of the latter power, and to swell the triumphs, and suffer the influences of that proud and arbitrary monarchy.

ITALY, with SAVOY and SWITZERLAND.

THE Italian States are harrassed by the Turks and the pirates of Barbary. The Turks are yet valiant in arms against the Greeks and the Venetians: a proof of the humble condition of these nations. The Sardinian Princes, of the present times, appear to have lost the political and military virtues of the ancient Dukes of Savoy. They behold without alarm, at least without any effort to prevent it, a combination between the great powers by which they are environed, the Austrians, the Spaniards, and the French; which must finally terminate, if not quashed by some concurrence of circumstances at present unforeseen, in their subjection. Should the partitioning policy of the three great continental powers triumph over that balance of power which has for so many centuries been preserved in Europe, liberty would make her last stand amidst the mountains of Switzerland.

EAST INDIES.

THE empire of Hyder Ally exhibits an example of those rapid vicissitudes which attend hastily acquired power in despotic countries. The French and the Dutch, with the Emperor too, as is generally understood, have entered into plots together, and with the natives, for expelling the English from Hindostan.

The TURKISH EMPIRE.

THE weakness of the Turkish empire equally appears in suffering the menaces of the Russians and Imperialists against themselves, and the insults of their bacha committed in spite of the supreme authority against the Venetians. The governors of provinces in general, seem to pay little regard to the orders of the Sultan. The whole empire appears to be ripe for destruction. It must soon fall into pieces, if some animating breath, similar to that which revived the dry bones of which we read in the prophecy of Ezekiel, do not restore its wonted spirit and energy. The dissolution and partition of the Turkish empire, is likely to form no inconsiderable æra in the history of Europe.

The HOUSE of BOURBON.

THE visit of the French King to Cherbourg and other ports in the British channel, and the works carried on there, which was intended as an incentive to the martial spirit in France, may be considered as an index of the spirit which at present predominates in the French cabinet, Superiority at sea is the grand object of French ambition at the present moment. Intent upon this, and, which is the same thing, the humiliation of Great Britain, the court of Versailles declines to interfere in the

great movements on the continent, and connives at the ſteps that are taken towards aggrandizement by the rival of France, Auſtria, that France too may advance to higher degrees of power in another quarter, and in another way. When it was the ambitious policy of France to extend her dominions far and wide on the continent, and to make the Rhine the boundary of her empire on the eaſt, ſhe would never have ſuffered the encroachments that are meditated by the Emperor of Germany, and the Empreſs of the Ruſſias on the Turkiſh empire, and others of their neighbours. But that her wealth, the ſinews of war, may not be diverted from naval, by military preparations, ſhe enters into the colluſion between the Imperialiſts and the Ruſſians, on the beſt terms ſhe can, keeping a ſteady and conſtant eye on the extenſion of her commerce, and the increaſe of her ſhipping.

When we conſider that this is at preſent the leading feature in the court of France, we ſhall be inclined to give a degree of credit to what has been affirmed again and again, in different letters from the weſtern world, concerning an intention on the part of his Catholic Majeſty, of ceding the provinces of Louiſiana and the Floridas to the French, and of New Orleans being declared a free port. The circumſtance of New Orleans having once belonged to the French, though it was ceded by them to the Spaniards, for reaſons which have not yet been made public, and of Louiſiana having been formerly claimed by them, tho' they were forced to yield to Great Britain all of that fine country which lies eaſtward of the Miſſiſſippi, in the war before the laſt, with that of the reigning genius of the French cabinet, renders it probable that it will ſoon be carried into execution.

Of the ſubject of France, to deſcend from the great objects of ſtate to the ordinary occurrences and internal ſituation and genius of the nation; the French nobleſſe, and all of them who are not occupied in manual labour, have for a long courſe of time thought, and talked of nothing elſe than of the Queen's necklace, the Cardinal de Rohan, the Compte de Caglioſtro, and Madame de la Motte; and by way of epiſode, they have digreſſed occaſionally to various ſtories of arbitrary impriſonments and letters de cachet. Theſe are the mighty objects that intereſt and agitate a nation of ſlaves, precluded from all ſhare and concern in the adminiſtration of government. A club of Engliſh porters would find more intereſting ſubjects of converſation; for in Great Britain, liberty raiſes the views of the people to objects of the firſt importance: every man feels that he has ſome weight, however ſmall, in the ſcales of government. There is no meaſure in agitation in which he is not concerned; none which he cannot, either directly or indirectly, individually or in conjunction with his fellows, in ſome degree influence.

The Seven United Provinces.

It is but very lately that the Iriſh nation exhibited any example that was thought worthy of imitation by any of the neighbouring nations. But the example of the volunteers of Ireland has produced volunteers in the Seven United Provinces, who ſeem to form a third party in the ſtate, and to aſſume a power of arbitration between the ariſtocratical or Louveſtein faction and the Stadtholder. Sir William Temple, if we remember well, or ſome other political writer, defines the United Provinces of the Netherlands to be a government or conſtitution formed or held together by a dread of the Spaniards. It was at firſt formed and held together by a dread of the Spaniards; and

and when that principle ceased to operate, it was kept fast together by a dread of the French. The Hollanders have, at the present moment, greater cause of dreading the designs of France, than ever they had at any former period: but as they do not see their danger, they conceive themselves to be at liberty to amuse themselves by internal discord, and justify the definition of the politician just quoted. The pressure of fear being removed, the different parts that were bound together by this central stone begin to loosen, and to be threatened with dissolution. It appears that the Stadtholder, very naturally and very wisely, courts the old friends of his family, the people: and it also appears that he has a stronger party on his side, among men of distinction and opulence, than was generally imagined. It is scarcely credible that the commotions in Holland can be quieted without some convulsion. And from present appearances, it is probable, if matters should be brought to an issue soon, that that issue would strengthen the hands of the Stadtholder. With the possession of the executive government, and so large an authority and influence in moulding the states with the favour of the populace, and that of the courts of Berlin and London, the Prince of Orange must be greatly wanting to himself, if he does not maintain the constitutional and just rights of his family; rights not more precious to him than salutary to his country; for the arbitrary proceeding: of the states and the magistrates of certain cities, show what the people of the United Provinces have to expect, if ever the supreme power of the state should pass wholly into the hands of an aristocracy.

Portugal.

The profound silence that is observed with regard to the death of his most faithful majesty, and the character and views of the regency that has succeeded, for a time, to his authority, marks the present insignificance of the kingdom of Portugal.

Sermons, by the late Reverend Dr James Paterson, *one of the Clergymen of St Paul's English Episcopal Chapel in Aberdeen, 8vo,* Elliot *Edin.* *and* Robinson *London.*

To these sermons is prefixed an advertisement, from which we learn that they are published for the benefit of the author's family, which appears to have been left in circumstances rather distressing. 'If these circumstances,' says the editor, 'shall be rendered in any degree more easy by the sale of the volume which is now offered to the public, no injury will be done to the memory of a man, who, to serve a benevolent purpose, would at any time have sacrificed all pretensions to fame as an author; and to those readers who possess that benevolence of heart which so strongly marked his character, any apology for a work published with *such* a view is surely unnecessary: By such men the following discourses, were they much less accurate than they are, would be perused with *indulgence,* and they do not claim their *applause.*'

Upon a publication of this kind, ushered into the world with a preface so modest, what critic would be severe, were there even room for severity? But that is not the case: On the contrary, we will venture to say, that

that the whole volume will be perused with something *more* than *indulgence;* and that many of the discourses, although they do not *claim*, certainly *deserve*, and will, we have no doubt, *obtain* very high applause. In respect of the beauties of composition, they would indeed lose by a comparison with the correct and highly finished style of a Blair, or the splendid and flowing diction of a White; but with these writers, in their different walks, where is the preacher to be found who would bear to be compared?

The discourses before us, we are informed, were not by their author prepared for the press. If from that circumstance they want something of the polish of which they are susceptible, they gain in what is perhaps a greater excellence in a pulpit—essay—ease, and animation. Indeed we know few sermons, if any, in which the practical and momentous truths of the gospel are inculcated in a more easy and animated style, or from which the pious Christian is likely to reap greater pleasure or greater benefit. The volume contains twenty-four discourses on the following subjects:—' The greatness of salvation, and the danger of neglecting it; comforts of religion; good example; the danger of inconstancy in religion; the advantages to be reaped from adversity; the parable of the prodigal son; the life of Christ as proposed for our imitation; the parable of the Pharisee and Publican; the attention to spiritual things; the necessity and advantages of confessing Christ; the unhappiness necessarily consequent upon every sin; sloth in our temporal and spiritual concerns; advantages of early piety; on death; and on a conscience void of offence.

Of our author's manner of treating these important topics, take the following specimens from the first and second sermons.: Speaking of the forgivenness of sins preached through Jesus Christ, and of our being by him justified from all things from which we could not be justified by the law of Moses, the preacher proceeds thus;——' But the salvation purchased by the Redeemer is still greater. They who embrace our holy religion, and with faith and perseverance observe its heavenly precepts, shall not only receive the forgivenness of God, and be exempted from the *punishment* of *sin*, but rise triumphant from the grave, and enjoy an *immortality* of *happiness* in heaven. This happy assurance doubles the joy of health, cheers the bed of sickness, and deprives even death of its terrors. Diseases may prey upon us, pain torment, the world may persecute, and our friends deceive and desert us; still we know—— " that light is sown for the righteous, and gladness for the upright in heart." In that blessed place dwells neither grief, nor sickness, nor pain; but joy and tranquillity reign for ever. This is secured to us by the word of eternal truth; for " life and immortality are brought to light by the gospel."——Though all other religions taught to *expect* a state of future existence, they supported it by no *proof*, and their descriptions of it were in the highest degree absurd: the heaven of a Christian is the heaven of a rational intelligence. We are not conducted to the voluptuous bowers of Mahomet, and the enjoyments of sensual impurity; we are not wafted to the fields of Elysium, where strength entered before innocence of heart; " but we look for a new heaven, wherein dwelleth righteousness." There enter the son who honours his father, and the father who loves his son; the heart that never knew avarice, and the hand that never did violence; the mouth that never uttered slander, and the spirit that loves integrity. They dwell not there, who, to sa-

ſatiate ambition and glut revenge, have laid cities in aſhes; and, to be ſpoken of, have made many widows: but it is the habitation of the friendly, the compaſſionate, and the devout.'

In the ſecond ſermon, the *real* Chriſtian, after being contraſted with the moroſe and hypocritical devotee, is thus characteriſed:—'A Chriſtian is the beſt father, the beſt brother, and the beſt friend: his language agrees with his thoughts, and his actions give the true picture of both. You may ſafely commit unnumbered treaſures to his charge, for his conſcience is a nicer judge than your eye; and he will account to the *children* for the depoſit which the dying *father* put into his hands, though no witneſs can ſay he received it; and his character is ſafe on all hands. Such is the effect of true religion! If I am to be a ſervant, let a religious man be my maſter; let a religious man be the owner of my houſe, the companion of my table, and the keeper of my ſecrets; let him be in the ſame ſhip with me at ſea, let him face the enemy with me at land; let him be the witneſs of my death, and the guardian of my children.'

From theſe extracts the reader will form an eſtimate of Dr Paterſon's taſte; and we beg leave earneſtly to recommend his ſermons to all who are friends to practical religion, and who delight in acts of beneficence.

The Rudiments of Latin and Engliſh Grammar, by ALEXANDER ADAM, *L. L. D. Rector of the High School of Edinburgh. Third edition.*

THE author informs us in his advertiſement prefixed to this edition, that it contains ſeveral improvements. Thus, in *etymology*, 'under the different terminations of nouns and verbs, are enumerated in alphabetical order, not only all the ſimple and primitive words of the Latin tongue, but alſo the moſt common derivatives and compounds, with their ſignification, gender, declenſion, conjugation, and quantity, carefully marked; ſo that the learner may ſee the various accidents of each word at once, without being obliged to conſult different books for that purpoſe; or in the ſame book, to turn to one place for the gender of a noun to another place for its declenſion, and to a third for its quantity.'

We are informed alſo, that the ſyntax is greatly enlarged in many reſpects, particularly 'by a full explanation of the different meanings and conſtruction of verbs and prepoſitions, and of thoſe phraſes which occaſion moſt difficulty to learners, collected from the claſſics, and from the beſt writers on Latinity.'

The following improvement, mentioned by the author upon the common plan of Latin grammars, ſeems a very material one.

'By the natural diviſion of words and ſentences into ſimple and compound, no rule or example is introduced in ſyntax or proſody, till the learner is properly prepared, by what goes before, to underſtand it; which is not the caſe in the Latin Grammars commonly uſed: where, not to mention other inſtances, the conſtruction of the relative, which requires a previous acquaintance with moſt of the other rules of conſtruction, is placed near the beginning of *ſyntax*; and, what appears ſtill more prepoſterous, in proſody, the rules concerning the quantity of compounds are placed before thoſe concerning the quantity of ſimple words.'

words.' 'These improprieties in arrangement occasioning,' says the author, 'greater inconveniences to learners than is generally imagined.'

The present publication likewise contains an account and explanation of the various tropes and figures of words and thoughts which occur in the classics: And an appendix is subjoined, containing 'a large catalogue of Latin words, all of classical authority, which have been adopted into the English with little or no variation, and cannot be properly understood in English without understanding the Latin.'

In the whole of the grammar, the author tells us, that he has spared no pains to make the translation of Latin words and phrases subservient to the knowledge of English; and he hopes that the several improvements will be found of some importance in the plan of education.

The intention of Dr Adam is highly laudable; and the execution of the work appears to be such as is fully fitted to answer the ends proposed, 'of connecting the English grammar with the Latin; and thus to facilitate and promote the study of both.' The grammar of Mr Ruddiman's is a first rate performance; and such as might have been expected from so great a scholar: But, with all its excellence, it is by no means a proper guide for leading the untutored mind into the first rudiments of the Latin tongue. It seems much better fitted for those who, after being founded in the first principles, and obtaining a general knowledge of the language, wish to pursue it through all its windings and labyrinths, in the walks of a college, or the retirement of private study. And, accordingly, the whole of Ruddiman's grammar is never attempted to be taught to boys; the teacher always making such selections as he pleases. A grammar, therefore, like that of Dr Adam, which borrows from Mr Ruddiman, and other grammarians of eminence, whatever is adapted to the capacity of boys; and which, thus, instead of frightening them from the path of literature by the difficulties they have to surmount, allures them by rendering the road more easy; must be considered as a valuable acquisition to the plan of education. Nor is it a less useful acquisition to the teacher than to the learner, who is thus provided, with a proper selection of what he would be otherwise obliged to take at random from the grammar of Ruddiman as adapted to his scholars.

Dr Adam has displayed great judgment both in what he retains of Mr Ruddiman's grammar and what he has omitted. Nothing can be more useful to the learner, provided he be not overwhelmed with it, than accustoming him by degrees to repeat, while he understands them, the rules which govern the Latin language in that language itself. The rule is more easily retained, and in learning the rule, he learns the language. Dr Adam has, accordingly, for this purpose, preserved the most necessary rules of Ruddiman's grammar.

In animadverting upon a work which is the production of the Rector of the High School of Edinburgh, a native of this country cannot possibly refrain from congratulating his fellow-citizens upon the distinguished rank which this school has attained, especially of late years, and under the manangement of the present Rector. The number of scholars has been of late greatly increased; and their proficiency, as the first judges of literature in this country have witnessed, has been increased in proportion. The fame of this school has attracted scholars from England, and even from the metropolis itself. This is a circumstance, not only of celebrity to our country, but must be estimated highly by those

those who look no farther than to the advantages arising from the influx into the capital of Scotland, of those families who throng it from all quarters for the purpose of educating their children. The merits of Dr Adam's grammar, which he has long taught in that school, and which, for the sake of the country, and the interest of reviving ancient literature in Scotland, it is to be hoped he will yet live long to teach, are more fully displayed by these facts than they could be by any studied panegyric of the most zealous friend. X.

Copy of a Letter which has been sent to the Publisher of the Gentleman's Magazine.

Edin. 14th Sept. 1786.

SIR,

TO-DAY, for the first time, a friend pointed out to me, in your Magazine for July last, p. 562. an article signed *Detector*; in which the writer asserts, that a 'work called the *History of Greece*, by William Robertson, Esq; Keeper of the Records in Scotland, and of which a third edition is now in circulation, is a mere translation, without acknowledgment, from the celebrated *Abregé de l'Histoire Grecque*, Paris 1770, and other years.'

In answer to this charge, it is material to observe, that the first edition of the book, of which the third edition is now, as this gentleman expresses it, 'in circulation,' was printed at Edinburgh, and entered in Stationer's Hall in the year 1768. It is rather unaccountable, therefore, that a book published in the year 1768, should have proved a mere translation of one published at Paris in 1770. This I believe might be regarded by the public as a satisfactory refutation of the charge exhibited against me by your anonymous correspondent: but justice to myself as well as to the public, requires that the matter should be stated a little more fully.

I request, therefore, the particular attention of your readers to the two following quotations: In the preface to the first edition of the history in question, I write thus: 'Accordingly, Mr Rollin's own countrymen, the members especially of the same learned body to which he himself once belonged, namely, the university of Paris, seem to have been the first who became sensible of the inconveniences attending his learned work, and expressed their wishes, that some compilement of the Greek history were made on a plan better adapted to the genius and circumstances of the generality of students.'—'Agreeably to these sentiments of the university of Paris, and with the approbation and assistance of some of its members, such a compilement was made out and published at Paris in the year 1763. The history of the ancient Greeks is there brought under one connected view, unperplexed with that of any other people; the transactions of the Persian empire being taken notice of, so far only as they immediately influence those of Greece; and the principal events respecting Sicily being thrown into a book by themselves. Many little circumstances observed by Mr Rollin are there omitted; all the interesting facts are placed in a clear light, and made to speak directly to the understanding; pertinent reflections are judiciously, but sparingly, interspersed; the most conspicuous personages are elegantly characterised; and concise, but just ac-

accounts, of the most celebrated writers and artists are subjoined in proper places.'—' This book having fallen into the editor's hands, appeared to him to be drawn upon a plan so well calculated for the purpose intended, &c. and to be on the whole so well executed, that he thought it would prove a piece of good service to the public to publish it in our language. At the same time he perceived, after a careful perusal of it with that view, that, like the first editions of most works of the same kind, it required considerable amendments. In translating it, therefore, *some alterations have been made, considerable additions have been thrown in, and the whole is arranged in a form which seemed more distinct and methodical than that of the original.*'

Again, in the preface to the second edition, I express myself in these terms: 'Many apologies are due to the public for delaying so long to publish this edition; but the delay was unavoidable. Indispensible business, extremely different from that of publication, prevented the author, till lately, from preparing the second edition for the press, with that care and attention which he had promised to bestow on it, and which the very favourable reception given by the public to the former edition seemed to require. At length, however, he has found leisure to accomplish his design; and he flatters himself, that the improvements in this edition shall amply compensate for the involuntary delay in its publication. The book before being at this time put to press, *underwent a very great number of alterations.* Besides many corrections of a more minute kind, *several passages were entirely struck out; some of the most conspicuous characters were in a great measure new-written; large additions were thrown in, and bottom-notes were inserted, pointing out the principal cotemporary events of the Roman history, and containing various particulars that could not so properly enter into the body of the work.* It were equally tedious and unnecessary to enumerate the several additions. They will be best perceived in the perusal. We cannot, however, omit to mention one considerable addition, which we judged to be highly proper, namely, *a circumstantial description of the country of ancient Greece.* This, we hope, will not only enable the young reader to comprehend the historical detail more clearly; but will likewise be useful to him when studying the Greek and Latin classics. The author is sensible, that, from a solicitude to render the book as accurate and as comprehensive as possible, *he has been induced to make this edition much more different from the former than second editions of the same book ought regularly to be:* But he rests his excuse entirely on his intention, and on the manner in which that intention is executed.'

I must add, that the third edition is almost as different from the second as the second is from the first. If then your correspondent, when he thus arraigned me, knew, as he might have done, what I now take the liberty to lay before the public, I may fairly tax him with great want of candour, at least.—If, on the contrary, he did not take the trouble properly to inform himself, I am warranted to pronounce him a petulent and a superficial critic.

I do not know that the first edition of my book found its way into France; but I know certainly, that the second edition of it was translated into the French language. Now, though I have not the vanity to suppose that the editors of the Abregé, mentioned by *Detector*, would honour me by adopting any part of my performance; yet the case is cer-

certainly not impoſſible; and if ſo, my accuſer may have been inadvertently miſled. But be that as it may, I do ſolemnly affirm, that I never read or ſaw any French publication on this ſubject poſterior to that printed in the year 1763, of which I take ſuch particular notice in the preface to my firſt edition in 1768.

WILL. ROBERTSON.

S C R A P S.

Extract from the Council Books of Pettenweem.

February 1651.

THE bailies and council being convened,* and having received information that his Majeſty is to be in progreſs with his court along the coaſt to-morrow, and to ſtay at Anſtruther-houſe that night, have thought it expedient, according to their bounden duty, with all reverence and due reſpect, and with all the ſolemnity they can, to wait on his Majeſty as he comes through this his Majeſty's burgh, and invite his Majeſty to eat and drink as he paſſes; and for that effect hath ordained, that the morn afternoon the towns coloures be put upon the bartiſan of the ſteeple; and that at three o'clock the bells begin to ring, and ring on ſtill till his Majeſty come hither and paſſes to Anſtruther; an ſicklike, that the miniſter be ſpoken to, to be with the bailies an council, who are to be in their beſt apparel; and with them a gaurd of twenty-four of the ableſt men with partizans, and other twenty-four with muſkets, all in their beſt apparel. William Sutherland commander, as captain of the gaurd, are to wait upon his Majeſty, and receive his Highneſs at the weſt-port, bringing his Majeſty and court through the town, until they come to Robert Smith's yeat, where an table is to be covered with my lord's beſt carpet; and that George Netherweeke have in readineſs of fine flour ſome great bunns, and other wheat-bread of the beſt order, baken with ſugar-cannel and other ſpices fitting; and that James Richardſon and Walter Jurth have care to have ready eight or ten gallons of good ſtrong ale, with Canary, Sack, Reniſh wine, tent, white, and claret wines, that his Majeſty and court may eat and drink; and in the mean time, when his Majeſty is preſent, the guard do diligently attend about the court; and ſo ſoon as his Majeſty is to go away, that a ſign be made to Andrew Todd, who is appointed to attend the coloures on the ſteeple-head, to the affect he may give ſign to thoſe who attend the cannon, of his Majeſty's departure; and then the hael thirty-ſix cannon to be ſhot at once: It is alſo thought fit, that the miniſter, and James Richardſon the oldeſt bailie, when his Majeſty comes to the table, ſhow the great joy and ſence this burgh has of his Majeſty's condeſcendence to viſit the ſame, and other expreſſions of loyalty.

All which was acted.

Account of a Cuſtom to this Day obſerved by the Inhabitants of the Iſle of Man.

IN their ſports they retain ſomething of the Arcadian ſimplicity. *Dancing*, if I may call it ſo, *jumping* and friſking about at leaſt, to fiddle and baſe viol, is their greateſt diverſion. In ſummer they have it in the fields, and in winter in the barns: the month of May is every year

year ushered in with a ceremony which has something in the design of it pretty enough; and I believe the account will not be found tiresome to my readers.

In most of the great towns and parishes they choose from among the daughters of the most wealthy farmers, or others, a young maid, the Queen of May; she is dressed in the gayest and best manner they can, and is attended by about twenty others, who are called maids of honour: she has also a young man who is her captain, and has under his command a good number of inferior officers. In opposition to her is the Queen of Winter, who is a man dressed in woman's clothes, with woolen hoods, fur tippets, and loaded with the warmest and heaviest habits one upon another. In the same manner are those who represent her attendants drest; nor is she without a captain and troop for her defence, both being equipped as proper emblems of the beauty of the Spring and the deformity of Winter. They set forth from their respective quarters; the one preceded by violins and flutes, and the other with the rough music of the tongues and cleavers.—Both companies march till they meet on a common, and then their trains engage in a mock engagement. If the Queen of Winter's forces get the better so as to take the Queen of May prisoner, she is ransomed for as much as pays the expence of the day. After this ceremony Winter and her company retire, and divert themselves in a barn; and the others remain on the green; when having danced a considerable time, they conclude the evening with a feast; the Queen with her maids at one table, and the Captian with his troop at another: the number of persons at each table seldom being less than fifty or sixty.

SCOTUS.

To the Publisher.

SIR,

BY a letter received from Madrass, dated the 11th of last March, I got notice of a very curious discovery made at Nellore, about 90 miles north of Fort St George, which I take the liberty of communicating to you. A great number of Roman coins, particularly of the Emperors Titus, Trajan, and Hadrian, have been discovered at the place above mentioned; and which have been lodged in the hands of the Nabob of Arcot, who is to send them over as a present to his Majesty of Great Britain. No particulars of the discovery were transmitted by my correspondent. Indeed, he says the particulars are not yet accurately known. It is, however, a curious consideration, that the gold of the Romans should have penetrated farther than their steel, and that the coins of their emperors should be found after the lapse of so many centuries in the heart of the Carnatic.

Your's, &c.

SUCH of your readers as love melancholy anecdotes, may read the following lines:

Sweet Echo! vocal nymph, whose mimic tongue
Return'd the music of my Delia's song;
Oh! still repeat the soft enchanting lay,
That gently steals the ravish'd soul away!
Shall sounds like these in circling air be tost,
And in the stream of vulgar noises lost?
Ye guardian sylphs, who listen while she sings,
Bear the sweet accents on your rosy wings;
With studious care the fading notes retain,
Nor let that tuneful breath be spent in vain!
Yet if too soon the transient pleasures fly,
A charm more lasting shall their loss supply:
While harmony, with each attractive grace,
Plays in the fair proportion of her face;

Where each soft air, engaging and serene,
Beats measure to the well-ton'd mind within:
Alike her singing and her silence move,
Whose voice is music, and whose looks are love.

This little *morceau* was originally published so far back as the year forty—many years before most of us were in existence. The fair, the unhappy object of them, was called Miss Lynch, of a genteel family in a western county.

'But why unhappy, Sir?' Listen to the story. Miss Lynch, with all that loveliness, all that sweetness, all that harmony, described in those verses, had numerous opportunities of marriage; but her heart was devoted, and she reserved her hand to bestow with it. The person thus honoured by her partiality was then in a learned profession—he is in it still; but so high—so very high!—that it becomes not me to direct the finger of censure towards him. He was then a young man, and susceptible of the fascination to which the gloomiest characters, the haughtiest, and the most frigid, must at some period or other bow down. Miss Lynch, in yielding this personage her heart, believed herself only returning a pure and ardent passion,

Her father's house was within a few miles of a city, to which in the course of his profession this gentlman was frequently carried. He used to be invited to sleep there, and received every mark of hospitality from its amiable inhabitants. His addresses to the young lady were open, and their marriage was looked foward to by her friends as an event more desirable than certain. Whether the gentleman, in his conduct towards her, had formed a regular system of seduction, or whether accident and unlooked for opportunity, occasioned her ruin, was never known; but ruined she was. Her parents discovered that she was with child—they at first believed a private marriage had taken place; and were somewhat piqued, that a union, to which they had looked forwards with so much pleasure, should be solemnized without their participating the felicity.

How, or at what period, the miserable lady made her parents acquainted with her misfortune, was never made public; but the agonies, the horrors, which on every side attended the discovery, may be in some measure conceived. The lover was written to; he returned no answer. He was threatened—without avail. The lady herself wrote to supplicate, to plead for her fame, for her life! but all in vain. In this conflict the weeks and months wore away, and she became—a mother! A mother without a husband!

Some motive at length operated on the lover. Whether it was shame, or repentance, or fear that his practice might be influenced by so black a trait of character, we know not—but surely it could not be love. He arrived, however, three days after the birth of his child, and presented himself at the bedside of its mother—'I am come,' he said, 'to marry you.' The lady replied with an indignant air—'You are come too late! my family are covered with disgrace, and my parents are sinking beneath their daughter's shame—a shame you cannot now wipe out.—Had you married me before I became the mother of a b——d, and before my dishonour was divulged to the world, a whole life of grateful and submissive love should have repaid you; as it is, I refuse not only to be your wife, but I refuse to live. No sustenance has entered these lips since the excruciating hour of labour, and none shall enter there!: the sorrows your name cannot hide, I am hastening to carry to the grave.'

The lady kept her word—resolutely continuing to refuse food; and the man who was so tardy in his justice,

ſtice, beheld her in a few days laid in her grave.

To the Nobility and Gentry of Great Britain, the Memorial of Supper against Dinner.

Sheweth,

I.

THAT your Memorialiſt is deſcended from the ſame common anceſtors, (viz. Nature and Exerciſe) as Dinner or Breakfaſt, which in the Chriſtian æra may be traced as high as Adam. In the Chineſe hiſtory ſeveral thouſand years before that period.

II.

That in the beginning, and for many ages afterwards, your Memorialiſt was appointed joint-guardian, with Dinner and Breakfaſt, of the conſtitution; the diviſions of each other's reign alternately pointed out, and adhered to with the ſtricteſt punctuality.

III.

That this friendly intercouſe continued, as your Memorialiſt might ſay, from hand to mouth, to the beginning of this century, with no other variations than what the nature of times and circumſtances might admit of for the general good of the conſtitution; but that about this period Dinner began to uſurp a kind of elder right (unknown to the original contract), by making ſeveral encroachments on your Memorialiſt's power—ſuch as not ſuffering her as uſual to govern by day-light, ſuborning the affections of her votaries, ſo as to leave them little or no appetite to ſerve her; and with all this ſo enervating their bodies, that, compared to the votaries of Dinner, they began to appear not like ſubjects of the ſame general empire.

IV.

That your Memorialiſt, through the medium of her counſel learned in the laws of nature—ſuch as philoſophers, phyſicians, &c. preſented ſeveral remonſtrances on this ſubject; yet Dinner, ſo far from taking notice of any of theſe, ſeems to exult in her tyranny, by widening her power in the moſt arbitrary and unconſtitutional manner.

V.

That in order farther to inſult and contract the power of your Memorialiſt, Dinner has of late years joined in a kind of confederacy with two baſtard brothers of our family, called *Luncheon* and *Deſert;* and thus, by the joint operation of thoſe devouring incendiaries, the powers of the original conſtitution are often ſuſpended.

VI.

That your Memorialiſt had expectations of redreſs from the young Miniſter of this kingdom, whom ſhe hoped, from his rank and example, might be a riſing ſupport to the laws of ſubordination and regularity; but juſt as ſhe was on the point of memorializing for this purpoſe, her hopes were daſhed to the ground by this young gentleman giving a public dinner at eight o'clock in the evening; by which your Memorialiſt was thrown back to four o'clock the next morning, to expoſe her bluſhes to the riſing ſun.

VII.

That in conſequence of this repeated ill-uſage, your Memorialiſt has been baniſhed in her old days out of many reſpectable families where ſhe once preſided, ſurrounded by wit, temperance, and conviviality, and that ſhe now has little better company at her table than rakes, gluttons, gameſters, waiters, vintners, men-midwives, demi-reps, &c. who from the late hours of their profeſſion, or the viciouſneſs of their inclinations, are neceſſarily induced to attend.

VIII.

VIII.

That however it might be ſuppoſed, your Memorialiſt's elder ſiſter, Breakfaſt, has ſuffered equal injuries—this your Memorialiſt preſumes to deny; for though her power might in ſome degree be contracted, ſhe ſtill retains a number of hearty followers, well attached to the conſtitution, who regularly attend roll-calling every morning; ſuch as farmers, ſportſmen, draymen, wagonners, coal-heavers, country curates, authors, &c. &c. not to mention a very ſpirited deputy, who at the hazard of his life lately ſupported this favourite meal in all its original dignity and ſplendor.

Taking theſe premiſes into your conſideration, your Memorialiſt humbly urges to your conſideration, that if ſome ſpeedy ſtop is not put to the giant-ſtrides and ravages of *Dinner*, your poor Memorialiſt *Supper*, who is already driven to Midnight, will be entirely loſt and confounded in *Breakfaſt;* and thus *one* of the branches of the oldeſt family in the world totally loſt and deſtroyed.

The Three Philoſophers. From the French of Mr Malet.

IN Greece there lived a man called *Heraclitus*, who wept inceſſantly. He was tall, handſome, and well made: his dreſs was magnificent but elegant: he had buſkins on his feet, and was clothed in a royal robe: in his hands he held a ſceptre, and on his head he wore a crown.

He erected a ſtage, from whence he declaimed with energy on the miſeries and afflictions of Kings. The people, to conſole themſelves for their humble eſtate, went often to hear him, and returned ſatisfied when they found that even royalty was not exempted from trouble and care.

Heraclitus took advantage of this attention in the people to inſtil into their minds a love for virtue and a horror at vice. For this purpoſe, he ſometimes repreſented to them virtue triumphant, rewarded, and happy; and ſometimes engaged them to prefer the lot of the virtuous man oppreſſed, to the ſplendid eſtate of the iniquitous oppreſſor.

The people ſhed tears at theſe recitals, but they experienced a ſenſible gratification while they ſhed them; and after having liſtend, they found themſelves better citizens and happier men.

Heraclitus had a vaſt genius; a ſtrong and cultivated imagination; a dignified, correct, and harmonious ſtyle: he made the moſt beautiful verſes; he conſoled and inſtructed the people. Is it then to be wondered at, if the people flocked around his ſtage, tho' they could not hear what he ſaid till they had raiſed themſelves on ſtilts?

It was not long, however, before another perſon began to divide the attention of the Grecians, who was in every circumſtance the very reverſe of the former. While Heraclitus was diſſolved in a paſſion of tears, Democritus was convulſed with fits of laughter.

The figure of Democritus was ridiculous enough, and he never ceaſed to complain of nature, and revile her. Perhaps you may think it was becauſe ſhe had loaded his back with a hump; by no means: it was becauſe ſhe had favoured him only with one. Moſt people indeed would have been more than content; but he, on the contrary, called in art to the aſſiſtance of nature, and for the ſake of uniformity perhaps, placed a bump upon his breaſt, that, as he ſaid, people might not ſuppoſe he gave his back the preference. His attachment to uniformity, however, was ſometimes violated; for the ſock he wore on one foot was white; on the other it was black.

His dreſs was varied every day. Sometimes his hair was powdered and perfumed like that of a young Sybarite; ſometimes a huge black periwig enveloped his head, and gave him the formal ſolemnity of a judge. One day his coat was as ſtrait as a harlequin's; the next, he wore a wide cloak with as much lace on it as if it had been ſtole from the wardrobe of Crœſus. But in whatever way he was dreſſed, he looked always ſufficiently ridiculous.

Sometimes he appeared like the bachelor Alcibiades, the ſcourge of married men; at other times, by the horn which ſhowed itſelf upon his head, he betrayed his ſubjection to the matrimonial yoke.

He had little, waggiſh, miſchievous-looking

ing eyes; his mouth was large, and he had a fine set of teeth, which he liked to show, and therefore laughed incessantly.

Democritus turned the manners of his own audience into ridicule. His discourse was a mirror in which all might have seen themselves, if self-love had not covered their eyes with a veil. His harangues had neither the elevation, the purity, nor the decency, of those of Heraclitus; but they had, however, their merit; and the people, after having long deplored the miseries of kings, exhilerated their spirits at the stage of the laugher, and went home in good humour.

Such were the entertainments of the Grecians, when Diogenes came and erected a stage between that of the other two.

Diogenes had nothing peculiar either in his figure or dress, yet novelty drew around him a crowd. He was not solicitous to make his audience at all times shed tears, nor did he always set them in a roar; yet as he addressed them, they sometimes laughed and sometimes wept.

It was neither the misfortunes of kings, nor the follies of the vulgar, that he described; but the events of ordinary life, chequered with black and white like a chess-board.

It was seldom that he descended to buffoonery; seldomer still that he rose to the sublime; but his descriptions were level to the capacity of every one; they were not in perspective like those of Heraclitus; neither had one occasion to be lifted on stilts before he could hear them. On this account he laid claim to greater importance than his rival. But unluckily, a certain wicked wag, who happened one day to be among the crowd, addressed himself thus to his companions: "This is all very true, Gentlemen, these are scenes which pass in our own house—take my advice then, let us attend to them at home by ourselves, rather than listen to them here in the cold."

Diogenes to be sure had neither the warm persuasive manner of Heraclitus, nor the happy drollery of Democritus; but when he saw the people leaving him, "How, Gentlemen," cries he, "have not I then the talent of pleasing and instructing you? am not I also a philosopher? Don't I speak pure Greek?" "Ah!" replied the wag, "let us not, I beseech you, touch upon that string,"—"Why," added Diogenes, "am not I the inventor of a new method? don't I also paint nature as she is?"

The wicked wit interrupted him again. —"Friend Diogenes," says he, "perhaps you do not know what happened to me some time ago. I am, as all the world knows, by trade a statuary. I had last year in my shop both gold and silver; I took it into my head to mix these two metals, and to make a Venus with the compound; I did not bestow much pains on the polishing, and I exposed it to sale."

"This is not gold," says one to me; "it is not silver," says another; "it is not polished," says a third. "Very true. Gentlemen," replied I; "but so much the better; I have imitated nature; I present her as she is in the mine where gold and silver are mixed together unpolished." "Friend," says one of them to me, "you will do well to take notice, that it is not rude nature that pleases, but nature refined and improved."

When he had delivered this lesson to Diogenes, he laughed in his face, turned about on his heel, and all the people followed him; some to laugh at the stage of the little funny Democritus, but the greater part to cry with the interesting Heraclitus,

Utrumque———digna silentio
Mirantur dicere sed magis
———Exactos tyrannos
Densum humeris bibit aure vulgus. HOR.

POETRY.

The Golden Fleece.

COME Inuus, with thy oaten reed, an play,
On Twede's banks, that surly strain so fam'd,
That, from thy pipe on Ladon's fleecy stream;
When from thy hated love fair Syrinx fled,
Did fill Arcadia with thy murmuring song.
Come, rural father; for the hostile nymphs,
Who stole the maid, and turn'd her to a reed,
Shall here reluctant listen to thy lays.
Here, O great Inuus, all-bewitching Pan,
Thy progeny abounds, and Luna's love.
Yon snowy rams, and snowy flocks declare;
Nor shaggy locks nor cloven-foot she fear'd,
Nor to the nymphs like silly Syrinx fled:
Here Dryope turn'd shepherd for thy sake,
And hence, O son of Hermes, is the name
Of this fair place, *where* I invoke thy aid.
Play o'er again that surly strain, O Pan;
And while the rocks re-echo to the sound,
I here, inglorious, on the banks of Tweed,
Will play and sing a *surly song* like thee.

I.